SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

The Progressive Thinker.

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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PROGRESSIVE THOUGHTS

The New Anthropology and Therapeutics.

Introductory Lecture of Prof. Buchanan to the College of Therapeutics, Los Angeles, Cal., May 1, 1893.

I do not come before you, my friends, as other speakers do who deal in the current knowledge which comes by education, and which fills the cyclopedias, the newspapers, magazines and libraries. I come as the representative of that new world of knowledge developed by my sixty years of exploration of the realms of the unknown, where those truths lie which colleges do not profess to know, or even to have attempted to investigate—not single discoveries, but a vast realm of knowledge—more important and more beneficial to man than any science now recorded in the libraries or taught in the colleges. And as I ask you now to sit in judgment on the comparison between the dark past and the bright future, I ask you to rise for this occasion to the highest altitude of profound thought and wise judgment—also to the greatest liberality of thought; for no one who has not read my works carefully, realizes the magnitude of what I am presenting. Nor can any one who is not intuitive realize it now, since the [illegible] of what I am to present is not yet published. Therefore I must rely upon your liberality and your intuitions.

I have frequently been called a Columbus in science, and as such I was introduced to the large audience in this city by Judge Cheney; and I accept that title because the new world of science which I am introducing is as grand and as unknown as the continent of America was when Columbus led the way to it; but of course it is impossible to give an outline of it this evening, when my lecture is devoted to one particular aspect of the subject.

These claims may appear extraordinary and incredible to those who do not know me, but my old, gray-haired friends who have watched my progress know they are true, for they remember when in 1841 I announced the discovery of the functions of the human brain (never before correctly known) by new experiments, the news of which discovery went around the world—and they remember when in 1842 I announced the grand discovery for which I had to manufacture the new word psychometry, and they have seen psychometry go forth as a science through all civilized nations, as familiar in India and Australia as in this country—and they remember when with five brave associates we established in Cincinnati a college to advance, to free, and to Americanize the medical profession, which has been followed by seven other colleges (one in California) and which has made a great movement in the profession, making one of the three great parties. They remember that we opened the doors of the profession to women at my suggestion, through which open door over two thousand women have entered. They remember that in 1847 I made the first full presentation of the doctrine that the land belongs to the people, which has now become the basis of a great party, and they remember that I have gone on publishing books that reveal the mysteries of nature and lay the foundation for a new system of medicine or healing, a new system of education, a new philosophy in all things, and a new religion, which we call new because it is the old religion purified from all its errors, and acceptable to the wise and good who look down from the true home of wisdom.

Therefore do my old friends look to me to carry on the work of revolutionary progress and discovery, and I shall carry it on till I die in the harness, for no month ever passes without adding something to my knowledge of the unknown; and in addition to the four volumes that I have already published I have 20,000 pages of unpublished manuscript.

But I do not propose to pour out a flood of novelties to-night—I propose to present you some of the mysteries of the human constitution that I have made plain; to show you how clear and simple these discoveries make the constitution of man, and what a wonderful control they give us of health and disease, so that every father and every mother may become the guardian of the health of their own family and friends, and all may struggle to attain the hundred years which ought to be the natural longevity of every man and woman.

This knowledge has enabled me to survive all my cotemporaries. All the men prominent in my early days are gone. All my original colleagues in the college are gone to the higher world, and one of my later students is now at the head of the college, and when I meet those whose diplomas I have signed, who number near a thousand, I find if they are still living their hair is gray. But the science of life has guided me, as it should guide you, and though assailed by dangerous fevers, dangerous accidents and dangerous malaria, I still feel as young in spirit as forty years ago, and I begin to-night by this lecture my sixteenth course of instruction to students of both sexes, that they may live long, and prolong the lives of all under their care.

My instruction in this course is based upon the well-known fact that man is a threefold being, consisting of the immortal soul, which is the true and permanent man; the body, which serves the purposes of this life, and the brain, which is the organ of the soul and the master of the body, and is therefore the center and seal of his conscious existence in this life.

To understand man—to develop his soul and body, to understand his diseases, and to heal them in the best manner, we must understand his triple constitution. We must understand the entire man; but no medical college, nor any other college, pretends to do this; they have no complete physiology of man. Of the three constituent parts they have only the lower third, the body—leaving out the more important two-thirds, the brain, that governs the body, and the soul, that governs the brain.

When the soul would assert its existence through mediumship, trance, clairvoyance, and psychometry, every medical college in the world turns its back on the facts, and overwhelms them with scorn and slander, to prevent their pupils from ever learning anything of this forbidden knowledge.

The medical colleges turn away from the grandest things in nature to the smallest. Virchow, their leading teacher to-day, gives his chief attention to the invisible cells examined by the microscope, and Koch gives his attention to poisonous microbes; and these two microscopic students control the direction of medical philosophy.

Thus it is that as the narrow temple of medical science stands on only one-third of the true foundation in the constitution of man, it is a narrow, contracted system, which tends to contract the minds of all who accept it as satisfactory, and for want of a broad foundation it has no stability, and every thirty, forty or fifty years it tumbles over and changes, so that the books of forty years ago are of little value now. And yet, instead of advancing to higher and broader views, the colleges are looking away from the supreme forces of life to its smallest and most subordinate structures.

The characteristic of true science is that all rational men are agreed in its principles; and this is what I claim for the sciences I am presenting. All students of these sciences agree; all committees that investigate report that they are true. But the characteristic of false or half-developed sciences is that their votaries are divided into parties hostile to each other, as are the parties in medical science to-day, which denounce each other as quacks. It is natural and inevitable, when they are all wrong, that they should discredit and abuse each other, and occasionally confess, as many eminent physicians have done, that their whole science is fallacious. I do not say that—I only say it is defective and full of false principles.

Sixty years ago, when I began my studies, I rebelled against this ancient ignorance, and believing that there should be and would be a complete physiology of man, I determined to devote my life to its realization, and in seven years of investigation I more than realized my highest hopes.

In 1841 I discovered that by human magnetism and by electricity all parts of the brain could be stimulated, and made to show their functions, and this bust is the complete record, as far as it can be thus recorded, of all the operations of the brain as the controlling organ of the body, and the organ that manifests all the powers and faculties of the soul.

That bust shows that the phrenological system of Gall and Spurzheim, who first developed the true anatomy of the brain, was nearly correct, although it gave but half of the mental organs, and nothing of the physiological power of the brain as the master of the body; and nothing of its relations to the Spirit-world, which are known to be so important.

The science presented in this bust is not merely a phrenology, but an anthropology, the entire science of man, as he lives in the two worlds of time and eternity, showing all the laws of his character, his constitution, his health and diseases, his education, his religion, his virtues and crimes, his natural destiny, as indicated by the brain, his manners, his eloquence, his social relations, and the law of his growth from barbarism to civilization; for there is nothing in all history of races, nations or empires—of war and peace, and all the splendors of civilization, arts and sciences, which did not come from this brain, and which may not be traced back to the particular convolutions from which it came. The philosopher who understands the brain understands the entire 1,500,000,000 of this globe, for the brain contains all their possibilities.

Brain science, or anthropology, is therefore the supreme science in all that concerns man in this life. It gives a system of education (shown in this volume) which would lift humanity in fifty years to a higher condition than has ever been known on earth. It gives a system of social life and government which would establish justice, peace and harmony in society; and I rejoice that the people of this country are at last waking up to the possibility of such a reform in government as will establish justice, equality and prosperity in the place of injustice and poverty. They are determined to have it, even if it requires a conflict of arms.

I believe, therefore, that the introduction and establishment of the science of man will be the redemption of man from all his evils, and to this work I have dedicated my life for sixty years, and the best thinkers of the present time agree with me.

But if anthropology is the redeemer of life on earth, it is also our leader in the march to heaven, toward which we are all going, for it reveals the great and wonderful truth that deep in the interior of the brain there lies a power which may be called the divine power in man—a power which proves that he is really in the image of God.

This power which is imperfectly represented by the word psychometry is the power by which those who are gifted and trained can explore the soul and body, revealing your character, your health and diseases,—can reveal the character of any man who now lives or ever has lived—can trace the history of vanished nations, can explore all geology, revealing mines in the earth, as well as the streams of water and the beds of fire that sustain volcanoes and earthquakes, and is equally at home in exploring the higher life of our ascended friends and communing with the angels. This grand science has gone round the world, and established itself among the intelligent, and it is here embodied in this manual of psychometry, and in Denton's three magnificent volumes entitled "The Soul of Things."

Therefore do I say that anthropology in all its powers—in its jurisdiction over this life and the life to come, is truly the divine science—the world's redeemer—teaching the same great religious lessons for which Jesus was justly called the savior, and teaching the complete embodiment in human life, so far as possible, of all that is glorious in heaven—but teaching it effectively and practically by a new education.

Moreover, psychometry demonstrates the future life of man, and while our scientists have been discussing the future life of man as an unsettled question—the leading authorities being absolute skeptics and materialists, I drew their opposition against myself by giving the scientific demonstration of man's immortality fifty years ago, and for that offense I [was] ostracised [in] their literature, but was not expelled from the college for the stand I took, because we had established a liberal college in which it was not a crime to sustain new ideas.

The psychometry which enlarges our certainty of man's destiny gives us also a new and wonderful enlargement of all sciences, and especially of the sciences relating to health and disease, which have been blundering along in the dark for 2,500 years, without comprehending the threefold constitution of man.

When from the Mount of Science we look upon the long, twenty-century procession of mankind, they seem like insects crawling along with eyes close to the ground, for now, in this nineteenth century, rich and powerful beyond the past, with every city filled with colleges, the scientists of to-day know no more of man's true destiny than they knew, even less than was known in Greece when Socrates described the Spirit-world, and avowed on his trial that he was guided by his guardian angel, and Plato affirmed that those who recited poems were inspired by the dead poets who wrote them.

The modern medical college has a downward and demoralizing tendency. It looks with hostility upon the practices of the early Christians—the prophesying, the healing mediumship, the recognition of spirits, and is so viciously hostile to all spiritual thought that it even ignores the spirit of man, and thereby fails to understand the human constitution, and plunges into a labyrinth of falsehoods which I have exposed in this volume of "Therapeutic Sarcognomy," and they will continue in this ignorance until an enlightened public sentiment compels them to change by withholding patronage.

There was a period of ignorance in Europe for centuries before Copernicus and Galileo, when the true solar system was unknown, true religion was unknown, the immortal world of heaven was unknown, America was unknown; the heart and brain of man were unknown, as to their powers; philosophy was unknown, steam and electricity were unknown, and we call those centuries the Dark Ages. But when we reflect that a future century will understand the threefold constitution of man—will familiarly know the two worlds of man's eternal existence—will look with the divine eye of psychometry through the universe; will hold and use the magnificent powers latent in electricity; will be familiar with aerial navigation, and will be able to organize society here for peace and good-will, in accordance with the dictates of a heaven no longer hidden in the fog-clouds of superstition, will not that future century look upon the nineteenth century as we now look upon the Dark Ages—the bloody ages of superstition, ignorance and war?

Is it not now an age of darkness? Is there a single medical college in the world that understands, or even claims to understand, the entire constitution of man, although, half-educated as they are, they take charge of it with so little knowledge of the brain that they dare not even conjecture what are the functions of the *gyrus fornicatus*, the *pineal* gland, the *septum lucidum*, the *fornix*, the *pituitary* gland, and the interior convolutions of the front lobe, and dare not even state positively, for they are not agreed, a single psychic function of the brain.

Is there in the whole world a single sect, with one solitary exception (the followers of Swedenborg), which has a partial knowledge, a single sect, either Christian, Mohammedan, Buddhist, or Confucian, that has any definite and correct knowledge of the life to come, and can give you anything on the subject but a blind faith, inherited from antiquity?

And although the principles of true education have been fully set forth and published and experimentally proved before the world at Hofuyl in Switzerland, at Lancaster in Ohio, and half-a-dozen other institutions, proving that man is not lost, but that the lowest class of population can be redeemed and placed in the path of honor—is there a single college in the world, or a single normal school, that has been sufficiently enlightened to recognize and teach these principles—these same principles, now in this burning crisis of the world, when pauperism, crime, insanity, physical degeneracy and social discontent are continually increasing and threatening to involve all nations in the volcanic burst of civil war, which will involve even our own country, as our wisest statesmen begin to see.

Verily, is it not an age of darkness when the multiplied wrongs of ages are clamoring for redress, and there is neither the wisdom nor the benevolence in governments to bring redress? The wild turbulence of Belgium, just now fighting for universal suffrage, the Nihilism of Russia, and the socialism of Germany, France and Spain, are but the premonitory rumblings of the storm under a darkened sky, that preludes the downfall of thrones, and the downfall of plutocracy.

Is it not an age of darkness when the ignorance of nations and their blind animal passions have caused in one century by war the sacrifice of four million lives, and the accumulation of more than fourteen thousand millions of debt, which are yet to be paid by slavish toil, and the destruction of a still larger amount of private property?

In this age of darkness I have been proclaiming the gospel of human redemption by education, and I do hope that here in California my disciples may be strong enough to establish an institution in which, by the principles I have been teaching, all the youth of California may at some future time be saved from ruin, and all the State prisons emptied. But alas, alas, this belongs to a future century—and I wish to have you in sympathy now with that future century.

Of course I cannot present to you to-night the vast range of the anthropological sciences. I can only give you my statement, and refer you to these volumes, in which a portion of the great science is recorded, and to the future volumes in which I hope to present it if my life be sufficiently extended.

I do not feel individually worthy of this responsibility—but it is not for me to question the divine wisdom which has so ordered the world that while great and commanding men, such as Alexander, Cæsar, Bonaparte, Washington, and Jackson, led the nations in the terrible shock of war, the greatest truths come into the world quietly as the dreams of the night—quietly as the still, small voice of Reason—so quietly and humbly that they are often ignored, trampled on, and persecuted even to death. America was discovered, not by magnificent ships, but by the little Spanish caravels, and the mighty power of the steam engine, which has revolutionized human labor, was first announced by a man whom they actually imprisoned as a lunatic in France. And thus it is that the greatest change ever suggested in the world's sciences, social conditions, philosophy and religion, is now presented by one who has never attained any higher position than that of presiding over a successful medical college.

What I am doing, my friends, is not a personal matter. I am content with an humble position. If I had been personally ambitious I would have followed the paths which opened before me fifty years ago, which led to wealth and honor, but led away from Divine truth; but I preferred the stony path of the reformer—the standard-bearer of the truth—whose duty it is to carry the flag in advance of the army and plant it where the strongest enemies are arrayed, and I have never hesitated in doing this with fifteen hundred millions against me.

Dismissing our grandest questions, I come now to the chief purpose of this lecture, to show how Anthropology revolutionizes the art of healing, bringing it familiarly home to all intelligent persons—and how in the college of therapeutics I teach my students to understand the constitution of man, to understand its diseases and their remedies, and to control disease by the simplest possible methods—so simple, in fact, that every mother and every father should understand them—and I am sure that in time this knowledge will be established as an indispensable portion of every education for the youth of both sexes. There ought to be hundreds in this city to take up this study, for there are hundreds to whom I know it would be a great blessing. It is pre-eminently so to all of a sensitive, spiritual, amiable and refined constitution, many of whom suffer for the want of this knowledge. I am quite sure there are five hundred persons in this city, the majority of the five hundred being women, who would remember my services with gratitude so long as they live if they were instructed in this science. How often might they repel a disease or save a life in the absence of a physician, or in his presence if he cannot apply these discoveries. Such instruction is worth a long pupilage if it gave no other benefit than to enable you to choose your own remedies psychometrically by determining what is beneficial, and rejecting everything injurious, either in medicine or food.

I present the subject thus: The basis of all philosophic therapeutics is the science of the brain. Hence I usually begin by teaching the outlines of the anatomy of the brain, showing where the vital forces reside for all the purposes of life, how we can reach them so successfully that in some cases a disease may be treated entirely through the brain by vital magnetism or by electricity.

As we find in the brain the seats of those powers which produce telepathic phenomena, psychic force, spiritual perception, spiritual sympathy, clairvoyance, trance and mediumship, we know when we find a brain strongly developed in that direction, that the patient can be reached without medicine and without contact, by the spiritual energy of a well-endowed operator, as all great spiritual healers have done. In the late Dr. Newton this psychic power was so strong that he healed persons across the hall and even healed those at a distance of many miles whom he had never seen, and similar things have been done in Paris by the Zouave Jacob. The same thing is attempted by those who call themselves Christian Scientists and mental healers, and when they have a good endowment of psychic force and a good subject they have some success, which would be much greater if they had a better knowledge of rational science. But all this has but a limited application and its philosophy and practice can be fully explained in twenty minutes; it does not occupy even as much as one lecture. A half hour is sufficient to impart all the real knowledge for which so many credulous people have paid one, two or three hundred dollars. My students are prepared for mental healing when it is appropriate, and some have a talent for it, but they do not defraud their patients by trying this when it is entirely inapplicable and becomes an expensive fraud upon the patients.

All the forces in nature diminish as they recede from us and increase as they approach; as they go, they diminish in the ratio of the square of the distance, and when ten times as near they are a hundred times as powerful. This law is illustrated by light, by gravity and by magnetism, but does not apply to that which is purely spiritual. Hence treatment is sometimes effective at a distance, but in more than nine-tenths of the cases close approach and actual contact is necessary, and that contact is generally with the body or with the clothing next the person, and in some cases actual rubbing is necessary. But the general treatment by rubbing which is called massage, is an ignorant proceeding, often unprofitable and sometimes injurious.

For all treatment of the body by the hand or by electricity, there is a profound and accurate science, the name of which is SARCOGNOMY—a word which I coined for this science over fifty years ago—deriving it from *Sarx* or *Sarcos*, the flesh, and using it to signify the vital character and relations of the body.

Sarcognomy is the final solution of the great mystery of life which all the wise men and great scientists of the last two thousand years have not dared to grapple with or even approach.

Knowing that the soul of man rules the entire body through the brain, they have not dared to ask the question how it does it or what is the real relation of the soul and body, in fact, they could not know much about it, because they knew so little of the bond of connection between the soul and body which is the brain, and, shocking to relate, they have been handling the constitution of man and the diseases of man for 2,500 years in the most apathetic ignorance of the functions of the brain, until within the last forty years. This has been an infinitely greater antagonism to science than their ignorance of the heart before the time of Harvey. But I am proud to say that I never did submit contentedly to this ignorance, but determined to overcome it as soon as I began my studies.

After demonstrating the functions of the brain in 1841-42, I turned my attention to the body and found that the exploration of the body by experiment was one of the easiest tasks I had undertaken. Nature has not concealed this matter in the mystery that envelopes the facts of anatomy, pathology and chemistry. The labor expended by the medical profession on these sciences is a thousand times as great as the labor I have given to solving the mysteries of life. Instead of concealing this grandly important knowledge, nature has made it so accessible, intelligible and pleasant, that in time it must become a part of every common school education.

My experiments showed that the relation of soul, brain and body were really simple and perspicuous, as if nature desired to attract us to so simple and beautiful a study. The relation of the three is such that we consider each a copy of the other on three different planes of life. The brain embodies a copy of the faculties of the soul, in an order and arrangement which makes a fascinating and profound study, but not at all mysterious. The body in like manner is a copy of the brain, with the same relative position of the faculties—so that the map of the brain is the map of the body when we stretch it into the larger shape.

The faculties in the body are physiological, the faculties in the soul are spiritual, and in the brain they are compound or psycho-physiological.

The portion of the body above the diaphragm corresponds with the upper half of the brain, and the portion below the diaphragm to the lower half of the brain, the diaphragm itself being nearly in the position corresponding to the ventricles of the brain.

The upper half of the body sustaining the brain and lungs sends life to the lower half of the body, which has no independent life of its own, and the upper half of the brain in like manner sustaining the soul, vitalizes the lower half of the brain.

When we examine the details of Sarcognomy we find a great many things which are very clear, as they correspond to the intuitions and the language of all mankind, though they have never been examined by scientists, and a great many things which correspond to the history of different diseases, so that a careful study of all diseases might have revealed the whole science of Sarcognomy, but the physician who might have done this has never appeared, for the medical mind has been running toward microscopic details, like the fly that crawls over a picture and sees each spot but never sees the whole picture. Virchow, their leader today, does not pretend to comprehend the entire constitution of man—does not even attempt it—but devotes himself to studying the microscopic cells.

As Sarcognomy reveals the entire constitution, it shows the exact correspondence of soul, brain and body. It shows where to apply the vitalizing hand and where to apply the electric currents to invigorate any power of the soul or body and arrest its disorders.

(Dr. Buchanan next illustrated upon the bust, the brain and the map of the body, the various methods of magnetic and electric treatment and their philosophy.)

All these principles I demonstrate on the members of the class as the subjects of experiment, so that they all thoroughly understand and can apply them to others by their personal power and by electricity, and being thus trained, in the treatment of disease they are trained in psychometry to make an accurate diagnosis and correct the mistakes of others.

It is a very common occurrence for one of my students to find that the nature and location of a disease has been entirely mistaken—to find its true location and by magnetic treatment directed to that spot to dissipate in a few days or in a few hours diseases that have been hopelessly mismanaged, or even given up as incurable.

I am not personally engaged in such treatment. I have withdrawn entirely to devote myself to authorship and teaching, but I have brought to this city my friend Mr. Boicourt, who had a most honorable standing formerly as a clergyman, who is one of the finest healers and diagnosticians of disease that I have ever known. He has, like Mrs. Buchanan, the psychometric capacity to take a letter from any distant unknown correspondent and make an accurate diagnosis of character and disease. To do this is the object of my training in Psychometry.

This is not a selfish life or a selfish profession—the true healer is a thoroughly good man, who lives in harmony with his brothers and in harmony with heaven and therefore has the co-operation of the guardian angels who attend mankind.

Whoever is thoroughly trained in this is a blessing to the community in which he lives, though few receive their full reward.

The blessings of this science are not confined to the preservation of health, the cure of disease, the cultivation of science, the cultivation of religion, and the introduction of psychometric wisdom in all the affairs of life, both business and social. It extends also to training and remodeling the character of youth, to save them from destruction, and set their feet in the paths of honor and success. The magnetic and psychic forces guided by this science and effectively applied, are capable of reforming youth, and I hope there may be an institution established in this State in which this can be carried out.

In addition to this practical knowledge of man and the healing art, I have been accustomed to illustrate my instruction by showing the fundamental mathematical laws of the two worlds of life, which are today unknown in science. These laws, which are the laws of expression and oratory, are also the laws of health and disease governing the movement of every drop of blood, and the action of every muscle. They give the deepest insight into the mysteries of the Universe that has ever been attained.

The realm of science that I have explored—the realm of life—was the only remaining realm that had not been explored by my predecessors. Beyond this there is *another realm* to be explored; and these discoveries have carried the Empire of Science to its outside boundary. Centuries will be occupied in completing the survey of this realm when I am gone, and now I would ask those who wish to be in the most advanced rank of knowledge—to enjoy and diffuse its benefits—to join with me in mastering the true science of man and the true art of healing.

To this great work my life has been dedicated for sixty years, and knowing as I do that it embodies the divine power and plan of the world's salvation, I would be a cowardly recreant to duty if I did not give it my whole soul. A million of my countrymen have been patriotic and brave enough to offer their lives amid the clang of trumpet, drum and cannon, to preserve our national unity, and we honor them. But it required no clang of trumpet and drum, nor wild hurrah of battlefield, nor flying flag of freedom, to hold me to my quiet labor and humble duty every hour of the day to the greatest cause that ever fired the soul of man—the cause in which the angel world is deeply interested—and to beg all noble souls who are moved by Divine Love to join with me in this faithful work that human progress may not be delayed, and that the calamities of nations may come to an end. (Applause.)

The Cleveland Lyceum at Lake Brady, Ohio.

The Lyceums of the East and West Side held their annual grove meeting at Lake Brady, on Sunday, June 25th, about 500 going from Cleveland. Conductors King and Dixon acted as marshalls of the day, and on arriving at the station, the entire party formed into one, and preceded by the Lyceum brass band of fourteen pieces, marched to the camp-ground under the imposing music, Messrs. Lees and Russell acting as the advance guard. The weather was all that could be desired, and a large attendance was present from the adjoining towns.

Mrs. H. S. Lake, the pastor of the Cleveland Spiritual Alliance, gave a fine address at the amphitheatre in the afternoon, on "The To-Morrow of Death," followed by platform tests by Mr. Harry W. Archer, of Cincinnati, which were more than usually satisfactory and convincing, as the audience were entire strangers to the medium. The large party returned safely to the city after a very enjoyable day, and all voted Lake Brady a capital place for a day's outing. The Lyceum and the Cleveland Spiritual Alliance adjourned their meetings until September.

OPENING OF THE 2ND ANNUAL CAMP-MEETING

On Sunday, July 2nd, the regular camp-meeting was formally opened, Dr. J. C. Street, of Boston, presiding. The speakers were Lyman C. Howe and Mrs. Cora L. V. Richmond; already a goodly number of campers are on hand and everything bids fair for a prosperous and enjoyable term. Following these two prominent speakers, come Mr. Willard J. Hull, of Buffalo, Mrs. Jennie B. H. Jackson, Hon. O. P. Kellogg and twenty others equally noted, who will be announced later, as will also the long list of phenomenal mediums to be present this season. For detailed program, giving all the particulars of the camp and how to get there, write Capt. B. F. Lee, Lake Brady, via. Kent, O.

THOS LEES.

At Seventeen.

You were a child, and liked me, yesterday,
To-day you are a woman, and perhaps
Those softer eyes betoken the sweet lapse
Of liking into loving; who shall say?
Only I know that there can be for us
No liking more, nor any kisses now
But they shall wake sweet shame upon your brow,
Sweetly, or in a rose calamitous.

Trembling upon the verge of some new dawn
You stand, as if awakened out of sleep,
And it is I who cried to you, "Arise!"
I who would fain call back the child that's gone,
And what you lost for me would have you keep,
Fearing to meet the woman of your eyes.
—*Arthur Symons.*

They were Frightened to Death.

Washington *Post*: "I have interested myself somewhat in looking up unusual causes of death," said Dr. Elder, "and have met several well authenticated instances where fright was the cause. The English Surgeon-General Francis tells of a drummer in India, across whose legs a harmless lizard crawled while he was half asleep. He was sure that a cobra had bitten him, and it was too much for his nerves and he died.

"Frederick I. of Prussia was killed by fear. His wife was insane and one day she escaped from her keeper and, dabbling her clothes with blood, rushed upon her husband while he was dozing in his chair. King Frederick imagined her to be the white lady whose ghost was believed to invariably appear whenever the death of a member of the royal family was to occur, and he was thrown into a fever and died in six weeks.

"But perhaps the most remarkable death from fear was that of the Dutch painter, Pentman, who lived in the seventeenth century. One day he went into a room full of anatomical subjects to sketch some death heads and skeletons for a picture he intended to paint. The weather was very sultry and while sketching he fell asleep. He was aroused by bones dancing around him and the skeletons suspended from the ceiling clashed together.

"In a fit of horror he threw himself out of the window, and though he sustained no serious injury and was informed that a slight earthquake had caused the commotion among his ghostly surroundings, he died in a few days of nervous tremor. I could cite many other cases where the shock to the nervous system, which we know as fright, produced death."

Spirit Guidance; or Incidents in the Life of Erastus and Hermoine Noble

WRITTEN THROUGH THE MEDIUMSHIP OF MISS CLARA MARSH BY SPIRIT FRANK GROW.

CHAPTER IV.

Calls—Visitors—Hermoine.

"Before going home let us return some of the calls we owe our neighbors on the river-road," remarks Herman to his wife, as they once more reach the highway. His wife consenting to his wish, they turn their horses' heads in an opposite direction from "the beeches." After riding a short distance they struck what was known as the river-road, because for several miles it followed the course of the river. On a winter's day it was a dreary, cold place, but on a warm summer day it was delightfully cool and shady, being bordered on one side by cool woods, and on the other by the river. How many times in after years did Mr. Grant recall this pleasant ride—the river murmuring in gentle tones as it rippled over its pebbled bottom; the birds singing joyfully as they sought the cool shade by the river or swung in the tall and waving branches of the trees, and over all the golden sunshine, making a grand picture not easily forgotten. Mr. Grant admired all these things, for he was a great lover of nature in all her varied moods. Happy in the presence of his loved Olive, he thought what a grand thing it is to live.

Making a number of calls on their neighbors and friends, several more hours passed away before they turned their horses' heads in the direction of "the beeches." As they neared the house Mrs. Grant espied a little white-robed figure upon the porch.

"See, Herman, there is little Hermoine waiting for us," said Olive.

Giving their horses in care of a servant, they were soon ascending the steps, little Hermoine springing to meet them with a cry of joy.

"I have been waiting for you, papa and mamma, a long time," said the little one, "to see you come on the pretty ponies."

"Dear little pet," say both father and mother, giving the child a kiss. Mr. Grant caught her up in his arms, and all three went inside; and Mrs. Grant, changing her riding-habit for one more appropriate for housewear, returned to the sitting-room. As she came in she saw her husband turning over a letter he held in his hand, which had arrived during their absence. He handed it thoughtfully to his wife, and, glancing at it, she saw it bore the London postmark. Opening it, she said:

"It is from Margeret, and she and the children, Mrs. Morely Grant, with Arthur, are all coming down for their usual summer visit."

"It is as I thought," replied Mr. Grant; "our peaceful quiet will then be broken up for a time, but we must forget self, and make them welcome. If there should be much sickness among the tenants, I fear this will not be a very opportune time for a visit; but it is too late now to make any different arrangements." Glancing at his watch, he said: "I see that in three hours, at the least, they will be here."

"I will go immediately and make all necessary preparations for our coming guests, and order dinner for seven instead of six," said Mrs. Grant; and leaving her husband she went away on hospitable thoughts intent.

Her housekeeper, Mrs. Striefer, was an aunt of Mr. Grant's father. Herman had given her a home in the early years of her widowhood; she was a kind, middle-aged woman, much devoted to the interests of the Grant family. To her Mrs. Grant gave all necessary directions, and knowing they would be faithfully carried out, returned to her husband and child, and wiled away the time to elapse before her husband should go to meet the expected guests in pleasant conversation and listening to the merry prattle of little Hermoine.

In her parents the child always found a ready listener, as she told her childish joys and sorrows. She was a delicate, sensitive child, and resembled her mother, with big, earnest blue eyes, and the same glossy hair, which hung over her shoulders in long, shining curls. To be some day like mamma was to her the essence of all happiness. Like her father, it grieved her little heart to see suffering of any kind; and Towser, the house dog, and Topsey, the black cat, must be looked after and provided with a soft bed and a cosy place by the fire. And many were the broken arms and torn bodies of a large family of dolls that mamma and Mrs. Striefer were called upon to make whole, for she knew her dollie must suffer with a broken arm. Mrs. Grant humored her in her little baby ideas of love and duty, for both father and mother wished to impress upon her mind the great law of kindness in such a way that she would not forget it, that it might become part of her nature.

"I think I will allow Hermoine to stay with us, and greet the children on their arrival," said Mrs. Grant.

"Just as you think proper," replied her husband; "and I will order the carriage now and go to meet our friends."

Soon the carriage was at the door, and he was driven swiftly away. Mrs. Grant soon rang for lights, and seeing that all things were in readiness, she took little Hermoine and went to prepare themselves to receive the expected guests. She well knew the pride of the expected company, so arrayed herself a little more elaborately than usual, and made little Hermoine look like a fairy. Returning to the drawing-room, they had not long to wait. Mrs. Grant had hardly time to glance in the book she had taken up before she heard the rumbling of carriage-wheels on the graveled drive, and soon the murmur of voices told plainly the arrival of company. So taking Hermoine by the hand, they went swiftly to the door to bid their friends welcome.

After friendly greetings were exchanged, the guests were shown to their respective rooms to refresh themselves and prepare for dinner. It was not long before they were all assembled together again in the drawing room. Soon the dinner bell sounded, and they all repaired to the long and pleasant dining hall, where they partook of the tempting viands spread before them. And while thus pleasantly engaged, I will introduce them to the reader.

CHAPTER V.

Mrs. Morely Grant—Mrs. Mayhew, Sophia and Grant, Her Children—Arthur Trent.

At the head and foot of the table sit Mr. and Mrs. Grant, respectively, entertaining their guests in a friendly and hospitable manner. Next to her mother sits little Hermoine, who is happy in thus being able to eat dinner with papa and mamma in the big hall, for as a general custom they take their evening meal in mamma's sitting-room. Next comes Mrs. Morely Grant, the stepmother of Mr. Herman Grant, and Margeret Mayhew's own mother. When Herman's father took her for his second wife she was the widow of Morely, with this one child, Margeret, who was quite a young lady. Mrs. Morely had a fine estate and other property besides. When she came to "The Beeches" to live she disposed of her property; the amount, added to what money she had, made her a nice little income.

Mrs. Morely Grant was a good-looking lady, but a scheming one. She never quite forgave Olive for taking the place she considered as her own as mistress of "The Beeches." Neither could she quite forgive Herman for taking a clergyman's daughter for his wife. But she was not one to do anything that would work to her disadvantage, so she kept up an appearance of friendliness which she was far from feeling. But the next thing to being mistress of "Beech Farm" was to have the privilege of visiting there, and this she made a point to do every year. She thought a great deal of money and society, and had a very haughty, overbearing disposition.

She glanced at Olive, and took in every detail of her toilet. Mr. Grant noticed the glance, and smiled to himself, for he knew her character well. He could imagine her thinking in this wise: "Looks well for a clergyman's daughter." But Olive, unconscious of this little by-play, was sweetly kind to all, and Herman thought: "Olive grows more beautiful every day, but sweeter she could not be."

Mr. Grant, the father of Herman, had no children by this second marriage, neither was it a very congenial one, and the poor man was glad when the summons came for him to join sweet Agnes, his boyhood's love.

Margeret, Mrs. Morely Grant's daughter, resembled her mother. and had many of her characteristics, so much so that she was easily drawn under her influence. She, like her mother, was proud and haughty, fond of dress and display; selfish, she always considered her own comfort first, unless, perchance, it was for her interest to do otherwise. Then, at such times, she could be very affable and kind. It was not often to the world she showed her true disposition. Mr. Grant knew she was proud, but in reality did not know her real character, which he was one day to find out to his sorrow and regret.

Not many years after coming to "The Beeches" with her mother, Margeret had married Mr. Mayhew, a London broker, and so went to the city to live. After Herman's marriage with Olive, Mrs. Morely Grant went to live with her daughter in her city home.

Mr. Mayhew was a most excellent man, with none of the false pride of his wife. They had two children—Sophia and Grant Mayhew. The son was named after her brother Herman, with the hope that sometime in the future he would remember the lad with a neat little sum, which the kind-hearted man really intended to do, not knowing the thoughts of the scheming mother.

Grant Mayhew was now about fourteen years of age, and resembled his father more than his mother. He was frank and generous, genial and kind-hearted, and, above all, he hated deceit of any kind. He thought his Uncle Herman, as he was taught to call him, a "right jolly good fellow." He did not like "prim and fussy people," he said, and so was a great trial to his lady mother, who was often heard to say that she could not tell what Grant would amount to, but nothing good she was sure of. But he was fond of books, and quite advanced in his studies for a boy of his age.

One summer while the family were on their usual visit to "Beech Farm," Mr. Grant, while strolling in the garden, saw his namesake very busily employed at something, and wishing to see what it was that occupied him so intensely, he wended his steps in that direction. Coming closer he saw Grant holding a bird, which in some way had broken its little leg. With some splints and twine the boy had set it in a very creditable manner. He praised him for his kind act, and thought: "That boy ought to be educated for a surgeon."

The bird was taken to the house, where it became a great pet, till one day, allured by the call of its mates, it flew away. But Mr. Grant never forgot the incident, and one day questioning the lad, he found the desire of his heart was to be a physician and surgeon. "For you know, uncle," he said, his plain face lighting up, "one can do so much good." Mr. Grant consulted with the boy's father, and both men, being troubled with no false pride, determined the lad should have his wish.

Sophia Mayhew was a kind-hearted little lass of about six years. Though kind, she was very vain of her fine clothes, and possessed an unconquerable desire to pry into other people's affairs, which was very distasteful to her brother, and made her also disagreeable to her playmates and friends; but they often forgave her, for she was always ready to atone for her fault with some act of kindness.

Soon after her daughter's marriage to Mr. Mayhew, Mrs. Morely Grant took to live with her her brother's child, Arthur Trent. He was about the age of Erastus Noble. He was, in disposition, like his aunt, haughty and disagreeable to those he considered his inferiors in wealth or position, scheming and underhanded, except only when policy warned him to hide his true disposition. He had many times insulted Erastus, which had called for reproof from Mr. Herman Grant. In his heart Arthur hated Erastus, and he thought, revengefully, some day he would make him know his proper place.

When Mr. Grant's father died, he left his second wife a goodly sum, and she was satisfied with that. He also gave to Margeret a nice sum for a wedding-dowry, and also remembered Arthur Trent; but "The Beeches" and the largest bulk of his property he left to Herman, his only child by his marriage with sweet Agnes. He knew that Herman would never dispose of the estate, and by right it belonged to him and his heirs.

Dinner ended, the family and guests returned to the drawing-room. Mrs. Grant, shortly after excusing herself, takes little Hermoine's hand, and the child, kissing her papa good night, is soon tucked snugly in her little bed; this is a task her mother never leaves to the nurse. The other children, too, tired with their journey, are soon sleeping soundly. After several hours of pleasant conversation, the guests retire to their rooms, leaving the husband and wife alone. Again to their minds is called up the case of the sick child.

"To-morrow I will go over and see how serious the matter is," said Mr. Grant, "and give what help is necessary."

And so the matter dropped for the present, and retiring, the household was soon wrapped in slumber.

CHAPTER VI.

The Children—The Fever—Return to London—Hermoine—Leaving Home—Forebodings.

Early the next morning the family were astir. After partaking of breakfast, Mr. Grant gave his guests the liberty of the farm, and excused himself for a short time. Bidding his wife prepare some delicacies for the sick child, he hurried away on his errand of mercy.

The guests amused themselves in their own indolent fashion. Mrs. Mayhew, lounging in a great easy chair by the open window, pretended to read, but in reality was watching the young people. Sophia had brought Hermoine an immense doll, and the little one was looking wonderingly at her companion as she tried to imitate her in the intricacies of the doll's wardrobe. Arthur was reading. "Grant is off into some mischief," Mrs. Mayhew thought, but was too indolent to find out. She would have been horrified had she known he had found his way to see Erastus Noble, and the boys were just then enjoying themselves to their heart's content, laying plans for many a fishing excursion and other pleasures and sports.

"And we will not have Arthur along, for he would spoil all the fun; and do not let Sophia find out our plans, either; if you do, it will be all day with me," said Grant, confidentially. Then bidding Erastus good-by, he invited him to come over to "The Beeches," and went whistling home, jumping into the window with a bound that startled his lady mother out of her nap, and called down many reproof of undutiful head. Then seeing Ar said:

"Playing with dolls!"

A scowl was his only answer, but his mother said:

"There is no peace when you are in the house."

"Well, I am no gal-boy," said the lad. Then, good-humoredly: "Let us all go out in the yard; I know where there is something worth seeing," and taking Hermoine's hand he started, much to the displeasure of Arthur, who wanted to lead the little girl himself.

They had not been out long before they saw coming towards them Erastus. He had gained his father's consent to spend the day with the children at "The Beeches." They all welcomed him with shouts of joy except Arthur Trent, who stood haughtily aloof.

Mrs. Grant, anxious to hear concerning the sick child, was standing on the porch awaiting her husband's return when she saw him approching.

Answering her look of inquiry, he said: "The case is even more serious than I expected; the physician calls it a case of typhoid fever; but he thinks, with good care, perhaps he may be able to save Mabel's life. But there are other cases, and the school on the flats is closed for the present. I feel anxious and troubled," and he paced back and forth on the veranda. "But let us not be needlessly alarmed; it may not be as bad as we fear."

The ladies, now coming out, he went forward to greet them, and all took a seat on the porch to enjoy the cool morning air. Now the children were seen coming toward the house, and seeing Erastus leading Hermoine, Mrs. Morely Grant said:

"Do you allow Hermoine to be so intimate with that fellow?" pointing to Erastus.

"Erastus Noble is a fine lad, and will make a grand, good man, and I see no reason why he and Hermoine may not be friends," said Mr. Grant; "and I intend to place an amount of money in the bank sufficient for his college education and to start him in life. I know it will be money well invested. Besides, his father is an excellent friend of mine, and I would do it for his sake."

"So foolish to try to lift people above their station," say both ladies.

"But I feel it my duty to do all the good I can," replies Mr. Grant, and is rewarded by the look of approval that shone from the eyes of his wife.

Little Hermoine, now coming to her father's side, said: "I do not like Arfur."

"What is the trouble, little one?" said her father.

"He hurted my kittie and pulled my curls," said the little girl.

"A sad grievance, pet; but you must forgive him. My lad," turning to Arthur, "I hope you will always be kind to dumb creatures."

This mild reproof made Arthur angry, but he concealed it.

"But, papa," continues Hermoine, "I like Erastus. He never pulls my curls, but does this way," stroking her shining head with her tiny hand.

Her father smiled at this.

"Yes," said Sophia, "Erastus and Arthur quarreled this morning about which of them should build a house for Hermoine when they got to be men. Hermoine said she would not live in Arthur's house, and he was awfully angry."

At this speech the boys look sheepishly around. This amused Grant Mayhew, and he smiled broadly. He felt sorry for his friend Erastus, but was glad to see Arthur taken back; while Arthur mentally added another grudge against Erastus, to be paid sometime in full. Thus commenced a rivalry between the two boys that lasted through all their boyhood days, and even into later years.

"I want Erastus to build me a doll-house," said Hermoine.

"Well," replied her father, "I think it would be more wise to talk only of doll-houses for some years yet." The lunch-bell now sounded, and all went in to partake of some refreshments.

Going over again to the cottage in the evening, Mr. Grant found the sick child no better. Seeing his troubled countenance, Mrs. Mayhew enquired the cause, and he told her of the fever that had broken out among the cottagers. Mrs. Mayhew was alarmed at once, and meditated an immediate flight back to London. Her mother spoke, and said:

"I think we ought to return at once. We are not doing our duty to expose the lives of the children," and our own, too, she might have added, but did not, at least audibly. "And I think, Herman, you ought to take Olive and Hermoine, and come to the city with us, until all danger is past."

"I should feel condemned to leave at such a time," said Mr. Grant; "it would be impossible."

"And I would never leave my husband to share danger or anxiety alone," said Mrs. Grant, with white but determined face.

The ladies looked at them in surprise; it was not in their selfish natures to appreciate such self-denial as this. Never would they endanger their precious lives in order to befriend a few common people. No, indeed!

"But if you are willing to care for Hermoine for a few days, I will consent for her to go home with you," said Mrs. Grant.

"I will gladly care for Hermoine," said Mrs. Mayhew, "and I think we will go in the morning, and defer our visit till later in the season," and so it was arranged.

This decision called forth a wrathful growl from Grant, who saw his cherished plans come to naught. But Arthur rejoiced, for he would be away from sight of Erastus, and little Hermoine would go with him.

Next morning, after an early breakfast, Mrs. Grant, dressing Hermoine, made ready such articles of clothing as she thought would be necessary for the little one during her visit. Her heart ached at the thought of separation, but feeling it was for her darling's safety, she consented to part with her for a short time. Soon the carriage arrived that was to take them to an early train; and as little Hermoine was put in the carriage, her mother kissed her again and again, and it seemed as if she could never let her go, but conquering this desire, she gave her one farewell kiss on the sweet lips that soon would know no mother's kiss, and telling her that papa would soon come to get her again, she put her in the carriage.

Well might you kiss and caress that baby face, fond mother, for never again, in the physical form, will you stroke those shining curls or gather to your heart that tiny form as you sing sweet lullabys. It is well that much of the darkness and sorrow of future days is hidden from mortal sight; that a kindly veil is drawn between us and the future. If it were not so, mortals would sink beneath the load they were called upon to bear, and become unfit for the duties that devolve upon them day by day in order to gain that experience which is necessary for all to receive upon the earth-plane. The spirits see the wisdom of this, and so we are often refused a glimpse into the future, though we think we ardently desire it.

Mrs. Grant watched the carriage from sight, then slowly and sorrowfully returned to the house. How desolate the house seemed all the day with no ripple of childish laughter or patter of tiny feet. Her husband, too, felt the difference, for his wife and little Hermoine were to him the dearest treasures of his fond and loving heart. Each tried to throw off the shadowy something that seemed to envelope them like a cloud, and did their best to cheer each other, but still that sad feeling remained; and as the evening shadows appeared, Mrs. Grant, feeling weak and weary, with a dull, throbbing headache, proposed they retire early, hoping by sleep to renew her strength, hope and courage for the coming days. So ascending the stairs together they went to their rooms, pausing beside the little white bed of Hermoine, which never since their remembrance had been bereft of its tiny occupant. Though not of a superstitious nature, both Mr. and Mrs. Grant felt as if the event would bring misfortune.

TO BE CONTINUED.

Devil's Lake Camp.

The Devil's Lake Camp-meeting Association is making extensive preparations for a grand meeting to be held from the 28th of July until the 14th of August. Mr. Hull and myself are engaged to attend from the 5th of August to the close of the meeting.

The spot selected for the meeting is one of the loveliest in the State. Guests will find splendid hotel accommodations; there will also be tents and rooms in cottages to rent. Good lecturers and mediums will be in attendance from first to last.

Anyone desiring information concerning the meetings should correspond with the secretary, Mrs. B. G. Hoig, Morenci, Mich.

MATTIE E. HULL.

Mississippi Valley Spiritualist Association and Mt. Pleasant Stock Company.

ANNUAL BUSINESS MEETINGS.

The annual business meeting of the Mt. Pleasant Park Stock Company will be held Saturday, August 12, 1893.

CHANGE OF CONSTITUTION.

A proposition to change the constitution, so that newly-elected officers will enter upon their duties on the 20th of August, instead of September 15th, will be submitted at this meeting.

WILL C. HODGE, Secretary.

LADIES' INDEPENDENT UNION.

The annual business meeting of the Ladies' Independent Union will be held Wednesday, August 16, 1893.

OLIVE A. BLODGETT, Secretary.

MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION.

The annual business meeting of the Mississippi Valley Spiritualists' Association will be held Friday, August 18, 1893. All the above meetings to be held upon the grounds of Mt. Pleasant Park, Clinton, Iowa.

WILL C. HODGE, Secretary.

The Orion Camp, Mich.

A report from Orion Camp will not be out of place in your valuable paper. First let me say it seems as if nature had centered all her forces in forming a camp-ground with no drawbacks, and placed earth's choicest people as wardens of such place, then named it Orion.

The board of officers, consisting of Messrs. Wadsworth, Burgess and Weston, did all in their power to make people comfortable. Thanks many are due Mr. and Mrs. John Skinner, who took the lone pilgrim and cared for her so tenderly the first night of her stay in the village.

During the remainder of my stay I was provided with a home at Mrs. Edgerton's, who furnishes a genuine home for all who wish board. The accommodations are first-class in all respects.

Among the mediums present during the meeting was the famous slate-writer, W. Mansfield, who rarely, if ever, failed to give perfect satisfaction. His work is wonderful.

I took charge of the meeting until Thursday afternoon, which was Memorial Day. We were then surprised most pleasantly by a call from Mrs. Nellie Baade, of Detroit, who kindly assisted me with the memorial services. The day was beautiful, the flowers and decorations superb, and under their softening influence peace, calm and sweet, came to the souls of speakers and listeners, which made the chain of harmony complete, and the angel visitors had no difficulty in making their presence known to the waiting ones of earth, and test-descriptions and recognitions followed fast.

Having been in camp a week, it was necessary for me to go home Friday morning, Mrs. Baade and Mrs. Dewey, of Flint, kindly consenting to take care of the meeting until Saturday, when Mrs. Minnie Carpenter, of Detroit, was expected. Complimentary reports followed their work.

Dr. Spinney, of Detroit, closed the camp with one of his soul stirring lectures on Sunday, his name being alone a guarantee for all things good, and we learn from those who were present that he was at his best.

Funds were raised for the following year, and we hope and bespeak for Orion a grand success. I would add that Mr. A. Day gave us many good, practical thoughts at our morning conferences.

ANNA L. ROBINSON.

Musical Invention.

I want to introduce to your readers Prof. E. Dallmer, of this city, who has invented an attachment for the piano by which he can, by use of his feet, play an accompaniment to his own music on the violin. He obtained his invention through impression from the spirit side of life. He is an accomplished musician, and camps and societies would find it greatly to their advantage to obtain his services. It has been my pleasure to listen to the music as rendered by Mr. Dallmer, and I unhesitatingly pronounce it grand and unique—in fact, most wonderful, and I think he will astonish the world with his invention.

I hope the Spiritualists will give him encouragement to visit our beautiful camp-grounds.

Spiritualism is creating great excitement here; many converts have been made.

MAUD LORD-DRAKE.

Beatrice, Nebraska.

THEOSOPHY.

The Writer Favors Pure and Unadulterated Nineteenth Century Spiritualism.

The new must supplant the old, and the new is our Spiritualism, our North American Spiritualism; the old is the East Indian Theosophy; therefore, let our new North American Spiritualism take the place of old East Indian Theosophy.

Our Spiritualism has come to us a native growth of our northern country, and it has come to us from the higher life, just around us. And by what right does East Indian Theosophy come overland, or from over the ocean, to make the attempt to crowd out or occupy the natural habitation of our ism?

Spiritualists are not an organized body, therefore we are not in a situation at present to load up with any other ism, or theory, for we need all our strength to promulgate our truth in its purity. We should not dilute it with anything, nor load it up with anything like "Theosophy," "The Temperance Question," "Liquor Question," "Labor Question," "Nationalism," "Nihilism," "Christianity," "Brahminism," "Buddhism," or anything else, for we have all that we can do to hold our own as against these different creeds, dogmas, and isms.

The word Theosophy is from the old Greek; that is, "Theos" is God, and "Sophos" is wise, or in plain English, "God-wise," or wise in the things that pertain to God. Its mission, as is claimed by its devotees, is to teach man to control and use his will power for the higher advancement of humanity; and stripped of all verbiage of language that is generally thrown around it, and stripped of all mysticism, it means, no more, no less, than common everyday things as is taught us by the higher influences from Spirit-life.

Any philosophy that teaches the manner of making mankind more spiritual at the expense and stultification of our physical bodies is not as good for our use as our great North American Spiritualism is, and North American Spiritualism is good enough for us.

Some neophyte, some new beginner, or some infant in the mysteries of our Spiritualism, will rush into Theosophy, before he, or she, as the case may be, has even learned the A, B, C of Spirit communion, and they read a little in some one phase of Theosophy or in some one branch of Theosophy and then they are ready to adopt Spiritualistic Theosophy in place of trying to learn a little of our modern Spiritualism.

They drop a fact for the sake of delving into the mysteries of a bygone age, and a superstitious people. "Well," the new beginner will exclaim: "I'm a Theosophist, for it is ahead of any of your modern Spiritualism." Then the question arises: "What kind of a Theosophist are you?" He answers: "Oh! just an ordinary one, the same as all of the Theosophs are, for as far as I know there is but one kind of Theosophy."

Now, let me say to these new converts that there are least six or more different kinds of Theosophy; so when a man proclaims to me that he is a Theosophist, I always wish to find out, if possible, what particular kind he has chosen.

For instance, there is the "Esoteric Egyptian Theosophy." The devotees of this particular kind of Theosophy worship "Christ and the virgin," and this kind can be very properly called the "Christian Theosophy;" in fact, it means Christianity pure and simple, with just a good deal of East Indian mysticism mixed with it—just enough mysticism mixed with it to make the teacher of said Theosophy appear to be a wonderful fellow, and a smart one. The Christian worships Christ and the virgin Mary, the Egyptian Theosoph does the same thing with a great deal of circumlocution added to it, and when you get through with the old Egyptian Theosophy you will find yourself nothing more nor less than an "Egyptian Catholic," or a Catholic done up in Egyptian mysticism in East Indian style.

The more mystery and fol-de-rol there is in any religion, the more there is of it and the less the devotees understand it; and the less they understand it, the better it is for the religious teachers thereof.

Next in line comes the "Buddhistic Theosophy." The devotees of the Buddhistic Theosophy accept the doctrine of "reincarnation," and believe that to reach the region of perfect peace and joy and future happiness they must torture themselves by walking with small stones in their shoes, cutting with sharp instruments, sit in the heat of the sun at noonday, and in any manner misuse themselves and mortify the body, and these kind of Theosophs are of the same kind that some of our Christians are that talk about self-denial and mortification of our fleshly bodies.

Number three in the theosophical range is the Theosophy as practiced by the Brahmins, or what is called "Sanscrit" Theosophy. They practice "caste," and believe in spiritualization of themselves to such a degree that they advocate that in the ages beyond them they at last will reach not only the state of "Nirvana," which is the state of individualized happiness, but that they will at last reach the state of total absorption or, as they term it, the region of "Para Nirvana," where they will be absorbed in the infinite over-soul and lose their individuality forever.

The Brahministic Theosophs have a great faith in the absolute parent, and they know just as much about this absolute parent as the Christian knows about a God.

Next comes the Theosophy of the Chinese or the theosophical teachings of Confucius, the Chinese Savior, or, as it is called, "God-Theosophy." This particular branch of Theosophy teaches the grand lesson of eternally and always doing good, and always holding their ancestors in great reverence as gods, and of worshiping them as gods. Therefore this Theosophy is called a "God-Theosophy."

The Chinese erect temples to their great men and call them "Joss Houses," or "God Houses."

The Zoroastrian Theosophy comes next, and the less said about it the better, for they simply worship the male-principle in all things, and even our Christian idea of a male God comes from this Zoroastrian religion and its teachings. This branch of Theosophy does not attain to any great extent at the present time and is about the poorest excuse for a religion known.

The sixth and last mentioned Theosophy attains among a class of Greeks and East Indians that worship the principles of anything, like "Truth," "Beauty" and all things beautiful, or ideal beauty, like beautiful statuary, beautiful paintings; and to every attribute of truth and beauty they had a god. Therefore gods were plenty among this class of Theosophs.

Christian nations partake of this idea, and we often hear of the god of love, the god of wine and feasting (Bacchus), the god of war, etc.

The basis of all Theosophy, and more especially the "Buddhistic Theosophy," is the Karmic Law, and reincarnation.

The Law of Karma is simply the very natural law of consequence, the natural law of retribution—or, whatsoever you sow, the same shall you reap.

Theosophy may have charms for others, but for me, please give me good, old-fashioned, North-American Spiritualism and spirit communion; that I am content with—I ask no more, wish for no more. The whispering voice of a wife that has dwelt in the land of soul for forty years is sweeter to me than all the "astral shells" in the "Para Nirvana" of the Theosoph, and the touch of a vanished hand is dearer to me than all the wild vagaries of any Buddhist or theosophical crank that ever spouted vapid nonsense into the ear of man.

Theosophy is made up of the following ingredients: About two parts Asiatic mysticism; two parts debased Christianity; one part crude metaphysics, and ninety-five parts of pure twaddle and vapid nonsense.

The "essence" of all religions are the truths as taught us from the Higher Life.

Let us take them pure and simple, as we receive them, untrammeled by any mystery, unshrouded by the fog of superstitious paganism of the Indias, without any creeds, with no dogmas, no foolish twaddle, no laws but the natural laws of the universe, no God but the great Eternal Spirit. J. W. DENNIS.

Buffalo, N. Y.

Oscar A. Edgerly.

The Fort Wayne Occult Science Society has been highly entertained during the present month (June), now drawing to a close, by that prince of mediums and "good fellows," Mr. Oscar A. Edgerly. He came to us an entire stranger, save a splendid reputation that preceded him, and leaves us with the best wishes of our society for his future welfare and happiness, and the hope that we may have the pleasure of his presence yet many times. We found him to be all that his reputation represented him to be, and much more. His inspirational lectures were greatly appreciated by his hearers, who were, for the most part, capable of appreciating progressive thought, and the assurance of immortality that they afforded us. There are in every audience, however, those who are not blessed with such intelligence, such intuitive, keen perception as will grasp and utilize the unwritten, unspoken, subtle language ideas, or something very difficult of explanation which accompanies and is the effect of inspirational lectures, or that peculiar influence of the same that takes hold of our spiritual bodies and thrills us with a delight not of this earth, or entirely separate and distinct from any connection with our natural bodies.

One of Mr. Edgerly's controls, an Irishman, John McCarty by name, is a whole host within and by himself. I would simply spoil his lecture by any attempt to describe it. It must needs be heard to be appreciated. When delivered before our society last Thursday night there were present a number of A. P. A. members (not Spiritualists), who were very anxious to have the same lecture delivered before their society on the following Tuesday night. They think it was immense, and so say we all.

It is my opinion, from what I know of the A. P. A., though not a member of it myself, that the same would do a grand service to its cause, the very best that could be done for it, by engaging Mr. Edgerly to deliver this inspirational lecture throughout the length and breadth of this glorious land of ours. Indeed, he would be serving the cause of Spiritualism by so doing in a manner at once forceful and peculiar, and which he cannot do in his present environments. In other words, by entering into this adjacent field of usefulness, the two would finally become merged into one, in a certain sense, to the glory of both. Long may Mr. Edgerly and his controls wave.

H. V. SWERINGEN.

"SPIRIT GUIDANCE, or Incidents in the Life of Erastus and Hermoine Noble," by Miss Clara Marsh, will constitute one of the leading summer attractions of THE PROGRESSIVE THINKER. Everybody should read it. Sent three months for 25 cents.

HEAVEN'S GREETING TO COLUMBIA.—From the sphere of the poets, Longfellow, Tennyson, Whittier, Whitman. Mrs. Cora L. V. Richmond (inspired author). A sermon in song delivered before the First Society of Spiritualists, at Chicago, Sunday, April 23, 1893. This sermon in song, recently published in THE PROGRESSIVE THINKER, has been brought out in a neat pamphlet form, in which very many of the friends of the well-known author will be pleased to preserve it. Price 15 and 25 cents, according to the style of binding.

More Prayerful and Devotional.

In the evening twilight of February 18, 1890, as we sat for spirit communion, our spirit friend Dr. Bradshaw spoke thus:

"You should have more of a prayerful, pleading, devotional nature. As you open your eyes in the morning, raise your mind to that all-giving source, beseeching aid and strength."

"Should we tease our spirit friends to help us?" the writer asked.

"If your soul craves in earnest and devotion, you will receive from the higher ones. There are others who notice your earnest pleading, and they will see that your longings are gratified. Keep your mind and your guiding-star in the higher spheres. Direct your prayers to the highest spiritual source, and instruction will be sent to your spirit friends in the lower spheres to assist you."

Here let the writer remark to all young readers that we should have just such prayerful, aspiring thoughts when we awake in the morning, and even during the day. Young folks just budding into manhood and womanhood, with new emotions and desires awaking their beings to action, should early learn to start their thoughts upward for purity. If a young person has vulgar thoughts he will soon attract spirit companions of like nature, and the thoughts and feelings of the unseen comrades, who might have died or passed to Spirit-life with bad habits clinging to them, may surely intensify the feelings and passions of a sensitive young person, thus leading him downward or astray.

Some young persons might wonder why their desires or passions start into motion sometimes so quickly. It is all because in some ungarded moments of their recent past they have let their thoughts dwell too long on that same subject, and thus attracted around them unseen comrades whose earthly habits had run in the same channel, not yet outgrown in Spirit-life. So the sensitive young person, instead of being inspired by pure spirit-teachers, lofty and grand, may unconsciously attract undeveloped, unclean spirits, of vulgar earthly habits.

If we have pure, noble, charitable thoughts, we will more easily attract angels. Like attracts like. Birds of a feather flock together. We have learned that thoughts are tiny, though mighty, things, with swift wings, that travel ether and space far and wide. So thoughts (or birds) of a feather flock together. Thought is mental food and company for both spirits and mortals. When a mother wants to keep her boy out of bad company and from learning bad habits, she won't let him play in the street with everyone; she is choice of his playmates. As our thoughts are food and company for the unseen dwellers, who play on unseen streets and alleys, the young sensitive person should be careful what thoughts he thinks, what deeds he does. Good thoughts will repel the bad; serious thoughts will repel nonsense; unclean thoughts will likewise repel the good and attract the bad, and make it harder for angels to come to our aid. Hence the axiom, the trend of our thoughts attracts spirits having like thoughts, and the force of theirs intensifies our own. Hence if we young folks wish to have less trouble all through our lives, and more happiness to bless us, we should have more of a prayerful, pleading and devotional nature.

Now, my young friend, remember that earthbound, undeveloped spirits, with vulgar habits clinging to them yet, are selfish, and only care to gratify their perverted appetites, or temper, or passions, by proxy, even though they get some innocent, sensitive mortal into trouble thereby. Have charity for the undeveloped spirits, and have prayerful thoughts for them, too.

I will close by quoting from a private letter written recently by our president, G. F. Ottmar, of Riley, Mich. He is attending school at Valparaiso, Ind. This prayer of his is a good pattern:

"I am reading the story in THE PROGRESSIVE THINKER. I love spiritual stories because they are so pure and elevating; they are food for a hungry soul. Oh! how I long to live a pure and noble life; to be good and do good. That I may be good and of use to the world is my constant prayer. If my wish is ever fulfilled, then I'll die happy. Oh! haste those moments; spare no idle moments, but haste the day and aid me in completing my intentions, you ministering angels of love, purity and beauty. Make me pure in heart as the lily that grows in the lake (at Haslett Park, Mich.), and that I am so fond to pluck. Be ever my guiding star, and lead me upward toward you and God. Speak to me words of cheer and advice. Open my eyes so that I may see my errors. Open my ears that I may hear good words that will make me better and purer. Aid me in overcoming evil. Oh! ye angels, whisper gently into my ears and place the emblem of love and peace in my hand so that I may give it to others, and thereby elevate humanity. Give me a flow of inspiration. Let me be so pure that I may be transparent, and all the world see my conduct and thought. Be ever with me, and guide me right. Not until then will I be happy. So again haste the moments, if that be my end, and I'll die content. Give my tongue power to speak the truth, and my hand to do good deeds, that I may elevate humanity."

As the older readers peruse this article, they are requested to call the attention of their children, who are in their "teens" and past, to its contents for a family discussion and further explanation. We intend to help all, even the old, and especially mediums.

H. E. MARTIN, Secretary.

Diamondale, Mich.

France has more persons over 60 years of age than any other country; Ireland comes next.

Among all races the weight of the male brain is 10 per cent heavier than that of the female.

In Norway persons who have not been vaccinated are not allowed to vote at any election.

Cassadaga Notes.

Sunday, June 25, W. J. Colville gave two masterly lectures. His subjects were chosen by the audience, and handled with wonderful ability. "The Ideal the Only Real" called forth logical estimates of the superior life. Ideals always lead their embodiments. We never live up to our highest ideal until we grow to it, and then the ideal has advanced beyond the first standard. Obsession by evil spirits be repudiated. Spirits are human beings in various degrees of unfoldment. They may be ignorant, but not evil—undeveloped, but not malicious. They improve instead of retrogressing after death. The doctrine of obsession originated in the Catholic church, and belongs there, not to progressive Spiritualists. It is but a misinterpretation of disease. Believe in the good, look for the good, expect the good and you will find it, and evil will not trouble you. God is all good and there is no place for a Devil. If there is a Devil there is no God. If there is a God there is no Devil. There can be but one ruling power of the universe. The lectures were both masterly and the speaker was at his best. Mr. J. T. Lillie touched the emotions with exquisite music which educates the religious nature and exalts our ideals. After June the D. A. V. railroad will give excursion rates to Lily Dale. The camp season approaches auspiciously. LYMAN C. HOWE.

What Spiritualism Teaches.

1. Spiritualism teaches that the soul is the real man, and the external body is a material covering for use and instruction while on earth. When at the change called death its particles are disassociated by decay and dissolution, the soul, or real man, lives on in a spiritual body gradually developed according to the character of his earth-life within the body of flesh.

2. Spiritualism teaches of a Spirit-world, composed of substance, forms and objects, as tangible to the senses and uses of the spiritual man as are material things on earth to physical man.

3. The spiritual world surrounds and interpenetrates this our earth's atmosphere, and is allied to earth as soul to spirit and to flesh.

4. Intercourse between souls in the worlds of spirit and of matter is established by consent and gift of higher powers.

5. Eternal progress is a normal condition of the human soul. All is dependent on divine law and proper individual effort.

6. God is ever present, and communicates instantly with every part of this infinite whole. All beings on earth have certain continuous relations with angelic life.

7. Its fundamental principle is that God is the soul of the universe; and its fundamental effort is to reform and elevate human life on earth by the experience and agency of new efforts.

Spiritualism underlies and overtops all human interests and hopes, and answers the all-important question which has agitated Christendom for nineteen hundred years, to the satisfaction of human senses in our day: "If a man die, shall he live again?" It is answered definitely and affirmatively for both saint and sinner. It reveals the golden chord that unites spiritual with material forms, usually loosened by infinity ere it is broken by death. Some golden chord has been loosened and broken in every home. We know that human hearts were not joined to be ruthlessly torn asunder. Death is no longer the grim monster, with cold, bony hands; nor does an angry God consign unbaptized infants to eternal darkness in an unknown realm. The darkest spirit may and eventually does progress to a higher light. Our dear departed are no longer in an undiscovered country from whose bourne no traveler returns. It is only unknown to the blind who will not see or investigate for themselves.

Wherefore?

Having seen a great many spirit photographs in the last two years, taken by Mr. Chase, of Cleveland, and by Mr. Foster, in this city, the last winter, there is something about those demonstrations that I would like some spirit that is versed in the art of photography—for instance, Daguerre—to explain through some medium or other source. Will some one inform us through the columns of THE PROGRESSIVE THINKER why it is that in sitting for a spirit picture many times there are several faces appearing on the plates and the sitter doesn't recognize any of them, when the sitter is probably an old Spiritualist, also a medium of years of experience? Why does this kind of demonstration take place when the sitter getting the picture made has numbers of friends and guides in Spirit-life? What is the excuse for it, and why should strangers to the sitter crowd out the friends and put themselves in by a stranger where they cannot be identified? It would seem very impolite in our own earth's society; and I don't want to think our spirit friends are more impolite than we ourselves should be. I don't want to think the mediums are implicated in any way, but would like an explanation from some quarter, and hope it may come from that source which will give a true understanding to every one.

Columbus, O. W. S. CLEMANS.

"SPIRIT GUIDANCE," by Miss Clara Marsh, will prove of great interest to every reflective mind. It will constitute one of our leading attractions. Call your neighbor's attention to it. The paper will be sent three months for 25 cents.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for $1.00. For sale at this office.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for $1 per copy. For sale at this office.

ONSET OPENING DAY.

I never saw a more attractive place on a warm, pleasant day than Onset Grove; the smooth, shallow water of its surroundings is a picture to look on; and if the king of Naples said, when he got back from the Holy Land in the time of the Crusades, that if God had ever seen Naples he never would have selected Palestine for his Holy Land, I think the same might be said of Onset. It is getting to be quite a popular resort every summer for Spiritualists; mediums of all phases seem to make it their Mecca, and people from all parts of the country, near and distant, come there during the camp-meeting season and get filled to the brim with experiences; so both mediums and seance goers are mutually benefited.

Mr. Storer, the president of the association, invited me to attend the opening, which occurred on the 18th of June, and I availed myself of it and went. The day before had been cold and rainy and this opening day began something like it, all but the rain; the sun began to shine at noon and continued to the rest of the day. The day being uninviting at its commencement prevented many from being present, but a goodly number attended, with the residents, which are now quite numerous—many people making it their permanent residence, so it is quite a pretty town as well as a camp-meeting—so a very fair audience gathered at the temple, particularly in the afternoon when it had become pleasant, to listen to the speakers. Mr. Storer presided in his happy way, making at different times appropriate remarks as occasion needed, so without making a set speech his remarks in the aggregate amounted to a long and happy one.

Eben Cobb made the first address in his solemn, earnest way, making one think he was born to be a minister and got switched off the track and became a Spiritualist; he runs one of the small meetings in Boston and it is a very popular one. The writer of this made the next address, speaking in favor of the phenomena; he said the phenomena was the only distinguishing feature of Modern Spiritualism and was what converted people to Spiritualism; that Spiritualists were not made by argument and that all the scientific and scholarly men in our ranks were made so by investigating the phenomena, and they were interested in the phenomena rather than the preaching; and mentioned the names of Robert Dale-Owen, Prof. A. R. Wallace, Epes Sargent, Rev. M. J. Savage and others. Mrs. M. J. Butler was then called upon. She thought work was more important than talk, and then related some late experiences in materialization which interested the audience very much. Mr. Grimshaw made the next address and emphasized the importance of work. Mrs. Dr. Hervey was introduced as an able writer on Spiritualism and made some interesting remarks. Mr. N. S. Greenleaf was called upon and made an able speech and reminded one of the early times when he was a well-known platform speaker. Charles Sullivan sung, in his usual happy way, a song between each speech, adding much to the interest of the meeting. Mr. Ford, whom I knew as a member of the Parker Fraternity, and now an attendant of M. J. Savage's church, and who is not a Spiritualist, but listens approvingly to his pastor's hospitable utterances on the subject, he is an elocutionist of marked ability, and recited a piece and was much applauded. Mr. Eben Cobb, who made the first address, made also a brief closing speech and the meeting ended.

In the audience I saw and spoke to Mrs. Ross, whom I consider the best materializing medium that I know to-day. She has a fine house here, which she is now repairing. She spends her summers in Onset, making one of the numerous mediums who abound in this attractive place every season. She must be doing a good business, for she was dressed in the highest style, as if she belonged to McAllister's 400; and the same may be said of Miss Helen Berry, who resides most of the time in Philadelphia, spending her summers in Onset. She will be remembered as one of the Berry sisters who gave seances under the management of Geo. T. Albro, in Boston. She was one of the best mediums for physical manifestations that I ever met.

JOHN WETHERBEE.

Prospect Park Camp.

The following is the programme that has been carried out the past week from Wednesday, June 21, 10:30 A. M. A reception was tendered Mrs. R. S. Lillie which was largely attended, and all of the speakers were on the platform and all made some very good remarks. Among these were Prof. J. Clegg Wright, Mrs. Sallie C. Scovell, Mrs. C. D. Pruden, and Mr. N. C. Westerfield. June 22, at 7:30 P. M., Mrs. R. S. Lillie delivered a lecture to a large audience. At 8 P. M. Mrs. S. C. Scovell gave a test circle in the reception tent. Thursday evening Prof. F. M. Donovan gave a trumpet circle, which was a grand success. On Friday, J. Clegg Wright delivered another of his addresses. We will say there is but one J. Clegg Wright. On Saturday Mrs. R. S. Lillie delivered an address to a crowded audience that was held spell-bound until the end. Sunday, June 25, was a most beautiful day, and by 10 A. M. its grounds were literally alive with people from the surrounding country as well as from the Twin Cities. At 10:30 A. M. Mrs. C. D. Pruden delivered an address that was well received. At 2 P. M. Mrs. R. S. Lillie delivered an address to a large audience. All agree that Mrs. R. S. Lillie is a grand and good speaker. At 7:30 P. M. Prof. J. Clegg Wright delivered another of his famous lectures, which was well received. The attendance all day was all we could ask, and the success of our camp is now assured. Miss Abbie A. Judson will arrive to-day.

N. C. WESTERFIELD.

SPIRIT GUIDANCE, a story by Miss Clara Marsh, of Michigan, will prove highly interesting to every thinking mind. The paper will be sent three months for 25 cents, or $1 per year.

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WHITE CITY SKETCHES

Three o'clock in the morning. A solitary watcher stands on the dome of the Transportation building. A light, fitful breeze from the northeast hardly ruffles the vast expanse of Lake Michigan. Over the hundreds of acres of Jackson Park the mantle of night still hangs quite heavily. Huge dusky-gray outlines are barely discernible, as like crouched lions they solidify the gloom, amidst the surrounding dimness. Perhaps the imperturbable figure of the Sphinx would be a more fitting simile of the massive forms stretching along hundreds of feet, between the lake front and the western boundary of the World's Columbian Exposition.

Striving to distinguish some familiar landmark, we notice the clearing of the lower edge of the eastern horizon, which in this climate is the advance courier of the king of day. The zephyrs cease to move. In universal repose nature waits. The refreshing coolness of the night is like a stimulating tonic. No drop curtain woven of mist, with its scene of shimmering lights, shuts off any part of the great spectacle of "Coming Day."

The band of light in the east has slowly broadened. The enormous Manufactures building, holding beneath its roof more space than has ever been so covered during man's historic period, begins to reflect the dawn from its white walls. We can quite plainly see the Mining building, the Electrical building, the Horticultural building, the Agricultural building, the red-roofed Fisheries building, the Administration building, the Government building, the [illegible]man's building, the Liberal Arts [build]ing, and the numberless buildings [of Sta]tes and countries, the temporary [homes o]f those who have exhibits in [the gre]at sample rooms of all nations. [Lik]e a carving in relief, against the background of the early morning is set [a] picture of the perfect City of the Enchanted Isle, in far-off Utopia.

[It] is all in full view, this whole magnificent grouping of artists' dreams and architects' unabridged designs. Across the eastern sky, beyond the waters of the lake, flushes of color chase each other in swift succession, heralds announcing the presence of the door-keepers, just ready to fling wide open the great gates of day, for the horses and chariot of the sun. Like molten silver untarnished with dross, the smooth bosom of the waters reflects the blending tints of crimson, yellow and gold. They sharply outline the heroic statue of Liberty Enlightening the World, and the Peristyle. They pick out the deep blue of the lagoons, winding threadlike through the great areas of spacious grounds. They brighten the greens of the grass plots, and tinge the shrubbery and plants of both the temperate and torrid zones.

There is no sign of life, save the weary night-guards, slowly pacing their beats, and wishing for the hour of relief. But no sound is borne up to the listener's ear from the place where, scarce six hours ago, the people trooped in tens of thousands. The hush and solemn awe of perfected accomplishment broods, almost insupportably, over the whole scene.

A ray of sunlight shoots forward from the horizon and strikes "Old Glory" as it hangs motionless and limp against its staff, at the summit of the Government building; a second later, and another corruscates about the dome of the Administration building, that great crown which the men of Chicago and the West have seized upon with hands of might, and mean to wear.

Words of even the profuse English language seem tame to suitably portray this daily illumination of the White City by the god of day.

From whence comes this city of awful proportions, whose size and grandeur overpower all visitors? May it not be a rebuilding of the old Atlantis, with its domes and minarets and splendid temples? Is it not possible that its architects and builders are the same who in that earlier time first reared those superb creations on the "lost continent," and thus projected the forms, for safe-keeping, into the astral light, that divine Memory, holding the spirit and essential forms of all created things? If so, it is the rarest of good fortune that THE PROGRESSIVE THINKER has the opportunity to chronicle it.

ORTHODOX EXHIBITS.

A Scripture Lesson Anent Sunday.

It is reported that some of the extra conscientious Sunday-closers are allowing their zeal for Sunday-closing to carry them to the extreme of a rigid and total "boycott" on the fair. It is an instructive though not very appreciative commentary on their religion and liberality of thought. The bigotry, intolerance, and petty revengeful spirit exhibited by these so-called exemplars of Christianity, is not destined to enhance the church in the good opinion of the people. While the fair may lose somewhat financially by this manifestation of illiberal religious spite, the church will lose vastly more than it will gain; it will lose much of the esteem of tolerant thinking people, and largely lose its hold on the mind of the masses. But what the church loses in this respect will be gained by the cause of liberalism and religious freedom. The church loss is our gain, in this affair.

In view of the conduct and utterances of Jesus, as recorded in Mark II: 23, 27, and other passages of the Bible, there can be no doubt in any unprejudiced mind, that if he were here in Chicago today, in person, he would take his disciples with him and visit the fair on Sunday, even though he had again to find money in a fish's mouth to pay for admission, and rebuke the self-righteous Pharisees of today, who should venture to chide him for doing on Sunday "that which is not lawful," according to the traditional view of the sacred character of the so-called "Lord's Day," as held by the priests, etc., of the present day.

The Apostle Paul would say to them, were they to call upon him to boycott the fair: "One man esteemeth one day above another; another man esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom XIV: 5. "There is nothing unclean of itself; but to him that esteemeth anything unclean, to him it is unclean." Rom. XIV: 14. "All things indeed are pure; but it is evil for that man who eateth with offence." Rom. XIV: 20. "Why is my liberty judged of another man's conscience?" 1 Cor. X: 29. "Let no man judge you in meat, or in drink, or in respect of a holy day, or the sabbath." Col. II: 16.

Did we not fully recognize the assurance of the zealots who would compel all men to bow to their notions concerning Sunday, we would say that we should think it would bring a blush of self-condemnation upon the cheek of any Sunday-closer, who should stand up in his pulpit and read the foregoing apt quotations from the book they pretend to accept as the "word of God."

With their ideas of Sunday it would be an offense against their own conscience—a sin, as to themselves alone—to visit the fair on Sunday. Other men, just as sincere, just as religious, just as good in every way, and just as firm in accepting the Bible as the "word of God," are in conscience compelled to observe Saturday as the true and only sabbath instituted by divine command, and Sunday is to them just like Monday or Friday. To them it would offend their conscience to observe Sunday as the sabbath. Others, as some of the Friends or Quakers, do not attach any special sanctity to any one day more than another; to them all days are alike holy, though for convenience they meet for spiritual worship and soul communion on the day generally devoted to that purpose by other bodies of professing Christians. Outside of these is the vast multitude of non-Christian, non-infidel, non-professing people, who attach no sanctity to Sunday or any other day, but who are accustomed to observe Sunday as a day of rest, and pleasurable recreation.

Now by what authority in ethics or morals, and by what principle of civil and religious freedom, has the especial class known as Sunday-closers the right to compel all others to conform to their views on Sunday observance?

The only right they have to do so is "the right of might," if they have the power—power to tyrannize over the consciences and the liberty of others who do not think as they do.

While the unbounded cheek, the historical ignorance, the spirit of bigotry and intolerance, and the disposition to deny and override the equal rights of others, is conspicuous in the attitude and conduct of the Sunday-closing zealots, there are other notable points that should not be allowed to pass without comment. And among these cannot be overlooked the evident hypocrisy of Sunday-closers—that is, those who talk of boycotting the fair because of its being open on Sundays. How many of these super-hyper-Sundaylites are there that will not travel thousands of miles on railways that run trains on "God's holy sabbath day," year in and year out—not for works of charity or religion, either, but just plain, simple money-making purposes, or, to put it in other words, for ungodly greed. Go to, ye Pecksniffs—if you are not hypocrites, regular camel-swallowers, you will boycott all the railways, city or interstate, that operate Sunday trains for business purposes.

And—is it not strange?—even John Wanamaker, Sunday-school exemplar and Sunday-closer, while he was exercising the authority and powers of post-master-general of the United States made contracts with Sunday-running railways to carry the United States mail on Sunday—and now he wants to close the fair on Sunday because it will be such a sin against God to admit the people to view its glories and beauties on that special day! "Ye Gods! it doth amaze me," may well be the exclamation of every person except a Sunday-closer.

WORLD'S FAIR WORSHIP.

Inaugurated by a Freethinker.

Religious services were inaugurated at the exposition on Sunday, June 25th, by Rev. Dr. Thomas of the People's Church, whose honor and privilege it was to preach the first sermon. Three thousand persons—men, women and children—from all parts of the country, representing almost every calling in life and many creeds, attended the services. They were attentive and appreciative, and they were rewarded with an excellent sermon and some inspiring music.

The *Inter Ocean* sets forth that after the services Dr. Thomas said he was very much encouraged, and that he believed such exercises every Sunday would result in great good. When he had finished preaching and the benediction had been said many in the audience came forward to shake his hand and express their pleasure at hearing him. Outside the building several hundred were gathered to greet him as he stepped into his carriage to return to town.

His subject was "Man's Need of Man." And his text "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—St. John, xvii, 21.

Before taking up the text Dr. Thomas gave the following prelude:

We all believe that the noblest idea of our American Sabbath as a day of rest, of social joy and worship, should not only be recognized, but emphasized. This wonderful exposition is a great school, a great church, hence there is not needed a religious service to make it right to open the gates on Sunday. But it is proper to have such hours of song and sermons here; they may be instructive and helpful. This hour is not for entertainment, but for worship, and is as sacred as if held in any church.

With this brief introduction Dr. Thomas then took up the subject of his text and spoke as follows:

First among the things that should unite mankind is the fact of the physical oneness of the race. Far deeper than this is the fact of mental oneness. Mind, at bottom, is the same in kind; it differs only in degree. Reason, the sense of beauty, of harmony, the sentiments and principles of love and justice, are the same in kind. And conscience is the same, always saying: "Do what you think is right."

Another unifying force and power should be found in the fact that the needs of man are substantially the same, and the needs of man to man. The World's Auxiliary Congresses of Railroads, Commerce, Insurance, Building Association,s and Bankers, brought together last week the representatives of all these great forms of work and business of the world. Each has its place, and all are necessary to the greatest public good. And so the Congress of Charities and Prison Reform and of the Press. And in all these divisions of labor man is the helper of man.

MAN AS THE HELPER OF MAN.

It has taken all the world, all nations and workers, to make possible this wonderful Columbian Exposition. Three years ago this spot, this dreamland of beauty, was sand-banks covered with scrubby oaks and marshes of thick, tough sod. Where now stands these temples of music and art, and these homes from all the states and the countries beyond the sea, there were set to work hundreds of mules and hundreds of men with spades and plows and dredges. And then came the builders, the workers in wood and iron, and back of them were the architects, and by the united labor of all the "White City" has arisen and stands today in its unrivaled greatness and beauty as the pride, the wonder, the joy of the millions.

Yes; and that this World's Fair might be possible, human beings—our brothers and sisters—from this and all lands, have worked; human hands have dug the coal and the iron from the mines, and kindled the great fires and stood in the hot furnaces casting the steel that spans these mighty arches; human hands have carried and climbed and painted, and patient fingers have stitched the long years away on rich embroideries, and plied the shuttles of the looms.

And other minds and voices have made music possible, made the beauty of this scene possible; and the good will of nations has made it possible in these great years of peace for all to come together in one grand celebration of the triumphs of civilization. And all this should emphasize the need of man to man.

Another deep and underlying fact that should give rise to a closer unity among men is the essential unity of religion, as such; and hence, the possible oneness of man in religious thought and worship. In conduct, or ethics, the great religions have been one in teaching that it is wrong to lie, to steal, to murder, and right to be truthful, honest, temperate and pure. The differences and divisions have been those of thought or creed.

WHY MANKIND IS DIVIDED.

What are the things that separate mankind, and how shall these divisions be overcome? Race prejudice is perhaps the oldest. Intellectually, socially, one race may be farther advanced than another, but it should be a reason for kindness and helpfulness, and not for hatred or oppression. The cure for such separating thoughts and feelings is in the deeper fact that the differences noted are superficial, for beneath the facts of color and feature, and the influence of environment, these are human beings. They are not to blame for the color of their skin or the configuration of head or face. They are God's children and they are our human brothers and sisters—poorer than we, not so highly endowed, it may be, but the stronger should bear the burdens of the weaker, and thus fulfill the law of Christ.

Another ground of division has been that of government. On the one hand has been the claim of royalty to rule by divine appointment, and over against this has been the claim of the rights of man as man to govern himself. The nations of Europe have been moving in the direction of the power of the people: the rule of the many and not of the few. And it is safe to say that the solution is to be along this line; that the rights of the individual must be acknowledged; that self-government is the right and duty of man.

Closely related to the claims of royalty has been the claim of ecclesiasticism, or the divine right of clergy to rule the laity. And, very naturally, royalty and ecclesiasticism have journeyed hand in hand. Over against this has been the claim of the people that men and women are kings and priests unto God; of the rights of reason and conscience before God; the right of the people to constitute a church and create a ministry, and the right to own the church property that their own money has paid for. Such a ministry is, of course, fraternal and not hierarchical. It is apparent now that religion, too, must be free; that the democracy of government and religion, and not royalty and ecclesiasticism, are the higher ideals to which the world is journeying.

Then there have been the divisions of the other great religions outside of Judaism and Christianity, the Confucian, the Buddhist, the Zoroastrian, the Mohammedan. It used to be thought that between these and Christianity there was nothing in common, but recent studies of comparative religions are revealing the fact that these ancient faiths hold much truth; that each has some message for the present. We are coming to see and feel that all these great religions, with their bibles and temples, are God's religions, and the worshipers are God's worshipers; that they are not to be despised, nor their forms of faith wholly cast out; but that it is our mission to carry them the clearer revelations of truth, to help them as brothers to a larger faith and hope.

Did space permit, we would gladly give our readers a verbatim report of this grand sermon; but this synopsis will show that the World's Fair Managers, in choosing Dr. Thomas to lead off in these services, regarded the most advanced religious thought as the proper thing to bring up before the assembled world. It also shows how anxious the people are to forsake old superstitions and embrace the higher thoughts of a universal religion and brotherhood.

MERRIMAC CAMP.

TO THE EDITOR:—Perhaps some of your Northwestern readers are interested in the progress of this place. The president and secretary and their families have been here for some time. We have a force of men working, putting things into shape, and we shall be well prepared for the opening next Sunday. The prospects could not be improved upon. The grounds are high and dry. The shade is magnificent. The part of the island which will be occupied is covered with the most magnificent shade trees imaginable, and there is hardly a spot which is exposed to the sun. The trees are large and high, and yet the tops interlace so as to exclude the sun. We have enlarged—doubled, and more—last year's capacity. From the north gate to the pavilion runs a street nearly 100 feet wide and nearly 600 feet long, which is lined on both sides with tents and cottages, which will be occupied. The way the orders come in we expect from fifty to seventy-five families of permanent campers which in itself will make it very pleasant.

We engaged a first-class caterer who has just arrived on the grounds. Our dining hall is 24x42, and is so placed as to be in the shade during the entire day.

On the river front we have one of the best views of the "father of waters." Benches are placed all along the shore, as well as tables for picnickers who want to enjoy a day's outing. The management left the entire river front clear for the purpose of viewing and enjoying the beautiful scenery. Steamers can be seen down the river for a number of miles.

Those who visit us express their pleasure and admiration, and the most of them engage tents before leaving. We anticipate one of the largest and most pleasant encampments which has ever been held in the Northwest.

E. BACH.

Mrs. Cora L. V. Richmond's Summer Campaign.

Mrs. Richmond closed her season last Sunday, and her consultations on Thursday, until September next, when she will resume her work among us.

Her engagements for the summer are as follows: July 1 to 7, Lake Brady, near Kent, Portage Co., Ohio; July 8 to 22, Western New York; July 23, Mantua, Ohio; August 1 to 15, Lily Dale (Cassadaga camp-meeting), N. Y.; August 16 to 25, Queen City Park, Vermont; August 26 to September 3, inclusive, Lake Brady, Ohio.

Any letters sent to the care of THE PROGRESSIVE THINKER, 40 Loomis street, Chicago, Ill., will be duly forwarded to Mrs. Richmond.

Mrs. Anna Orvis will occupy the rostrum of the First Society this month. She will be succeeded by Mr. Colville.

Mrs. French and Mrs. Swain, both very fine mediums from the East, have been viewing the wonders of the World's Fair.

Horace Vernet was the greatest French battle painter. His invention was unrivaled and his skill and execution unsurpassed in this century.

IS IT REINCARNATION?

A Study of the Physical Reproduction of Ancestors.

Do you know what atavism is? asks a writer in the Boston *Transcript*. He then goes on to say that it is a strange and wonderful thing in nature which governs most of our physical and mental resemblances. What it is will be illustrated by the true story which follows: It was not very long ago that a beautiful young woman of Nantucket, whose name may be called Mary Tilbury, was visiting friends on Martha's Vineyard. There, it may be mentioned, lived at the time the young man to whom Mary Tilbury was betrothed. The young man took her to drive across the island in the vehicle usual in the place, which has an open space behind the seat. As the pair were driving homeward along a lonely road they saw the bent figure of an old woman, who bore upon her back a heavy burden of some sort, toiling along in advance of them. As they overtook her the young woman proposed that they should invite her to ride. They did so, and were glad they did, for the old woman was evidently travel and burden weary, and looked up at them as they stopped by her side with a grateful expression upon her face. Evidently the burden on her back was a bag containing what clothes she had; and Mary Tilbury wondered if she might not have been turned out of her semblance of a home. She was certainly extremely old. She might well have been beyond her 80th year. The young man helped her into the wagon. She placed her pack upon the floor of the wagon, in the space behind the seat, and sat down upon it.

The old woman meantime kept looking hard at Mary Tilbury and shaking her head, with a far-away expression in her old eyes. Presently she said: "You are the most beautiful girl I ever saw except one, and that girl looked exactly like you—the same blue eyes, the same light-brown hair, the same fair complexion, the same features, and just exactly that smile and expression. But it was fifty, yes, more than sixty years ago that that girl came here." The old woman wagged her head, lost in the past, but in a few moments her eyes returned to Mary Tilbury's face. Once more she began her expressions of admiration for the girl's beauty. "It is wonderful," she said, presently. "I must be dreaming, girl; I must be dreaming." "Well," said Mary Tilbury, "won't you tell us about this girl long ago that looked so much like me? Was it here that you knew her?" "Yes, here," answered the old woman; "but this was not her home. She came here and spent but a couple of years, going to school. She was older than I. I was 14 and she was 20. I thought she was everything that was lovely, and so she was. I worshiped the ground she walked on, and treasured up every look and word of hers. It is astonishing; your voice is exactly hers; I should think that Mary Tilbury was speaking to me again!" The girl started. "My name!" she said. "What do you mean?" "Is your name Mary Tilbury?" gasped the old woman.

Both told their stories. The old woman explained that when she was a child a girl came from Nantucket to Martha's Vineyard and spent two years at school, as she had said. This was Mary Tilbury; and the living girl of that name learned, when she went home, that that beautiful girl from Nantucket was her great-grandmother. In the fourth generation a woman had come into the world who was so close a counterpart of the woman of long ago that the aged crone was instantly impressed with the idea that the same Mary Tilbury had come back again.

And this is atavism—the reappearance of a type or a characteristic in a descendant not nearer than a grandchild. We are told that in Spain every one is a son of somebody. It may be so in Spain, but here every one is merely the grandson of somebody. In the way of real governing traits and forms one's father does not seem to amount to much. How many fathers have marveled that nothing of their own characteristics was communicated to their sons, when they have labored so hard to make them all they themselves would have been! How many other sons, whose fathers have done nothing for them, or worse, have taken on no trait of an unworthy sire, but have developed quite another and nobler character! Grandfathers—grandmothers—great-grandfathers—great-grandmothers—somewhere in the line stood the man and the woman who were the real progenitors of that child.

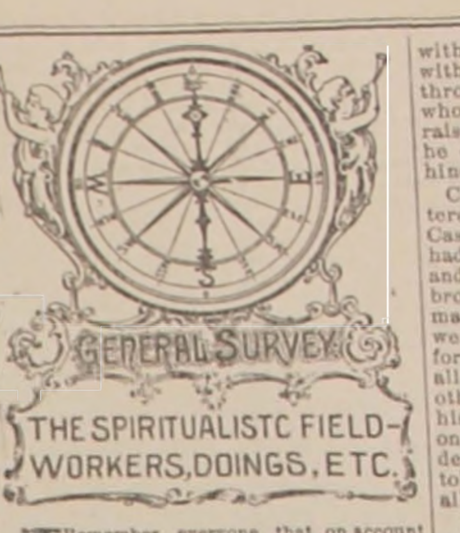
The Spirit Artist.

The spirit artist, Mr. A. B. Campbell, who has been located in Chicago during the past six months, left last week for the East. He will stop a short time at Lake Brady, and will then go to that favorite resort, Cassadaga. Mr. Campbell is very popular as a medium in Chicago, and his many friends hope to see him return at no distant day. The slates on which his artistic productions are generally made, never leave the sitter's hands for a single moment, hence are very convincing to skeptics and investigators.

On our eighth page will be found a communication giving the details of a spirit-likeness given through him, on canvas, and which was pronounced by an artist of high repute as a marvelous production, not excelled by any of the paintings at the World's Fair.

Miracles and Morality.

The popular clergy think miracles better than morality; and have even less justice than truth. They justify the popular sins in the name of God; are the allies of despotism in all its forms, military or industrial. Oppression by the sword and oppression by capital successively find favor with them. In America there are two common ecclesiastical defences of African slavery. The negroes are the descendants of Ham, who laughed at his father Noah—overtaken with drink—and so it is right that Ham's children, four thousand years later, should be slaves to the rest of the world. Slavery teaches the black men "our blessed religion." Such is ecclesiastical justice; and hence judge the value of the churches to educate the conscience of mankind.—*Extract from Theodore Parker's sermons while on earth.*



☞ Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" only of the glorious work being done.

Frank T. Ripley is at Lake Brady Camp.

Bishop A. Beals will be at Summerland, Cal., during July.

Ascar A. Edgerly passed through the city last week, for Merrimac camp-meeting, Minn.

Mrs. Kline, a most excellent medium from Van Wert, Ohio, was in the city last week.

W. E. Bonney, of Cherryvale, Kansas, writes: "Since the first visit to this little city of Prof. J. Madison Allen and Mrs. M. T. Allen, who first called the people together to listen to the beautiful philosophy of Spiritualism in Dr. Applegate's parlor, in September, 1892, the cause has made very great progress, in spite of the opposition of the orthodox churches, who have tried to keep people from investigating the matter at all. During the past month, Prof. Allen has been staying with us, having come here from his long visit to California and Colorado. He has given us some very fine lectures, which have caused many to feel an interest in Spiritualism who had previously not thought anything about it. Last Sunday evening, June 25th, we had a grand meeting in the grove at Dr. Applegate's residence. Prof. Allen gave a splendid lecture, which was well received, and at the close invited the audience to send up a few articles for psychometric reading; this was done, and the result was highly satisfactory. Prof. and Mrs. Allen are both very popular here, and are always welcome among their many friends. Prof. Allen is a very fine musician, and his violin-playing has been especially enjoyed by our people."

Dr. A. W. Hager, of Mt. Clemens, Mich., desires to make the acquaintance of any medium that may visit that place.

Harry Dalton writes in strong commendation of Mrs. Celia Hughes, 3846 Elmwood place, Chicago, as a trumpet medium. Circles are held Mondays, Wednesday and Friday evenings; sittings daily.

Mrs. R. F. B. writes that the Spiritualists of Bellevue, Mich., engaged Mrs. A. E. Sheets, of Grand Ledge, Mich., to speak at Evans' Opera House on June 18, which was a success indeed. Owing to the excessive heat of the day the audience was small in the afternoon, but in the evening there was a full house. The pastor of the M. E. church warned his people to keep away from such "awful places," but they did not all heed the "pastor's warning." The people of the vicinity are thirsting for spiritual food, and all who listened to those grand and soul-inspiring words from Mrs. Sheets went away well-fed. The cry has already gone on: When will she come again? and the answer is, in the near future.

Subscriber writes that Mrs. Allen closed her six-months' engagement with the society at Owosso, Mich., Sunday, June 21st. "Many have united with us and many more have been led to seek the truth for themselves, since she has been with us. About two weeks ago she was called to the bedside of a woman whom the doctors had given up to die. Preparations had been made for the funeral, when the mother sent for Mrs. Allen, and, many thanks to Mrs. Allen's controls, she is now far on her way to recovery."

Mr. Geo. W. Walrond delivered a trance address on Sunday, June 25th, on "The Problem of Life." The guide clearly pointed out that the main difficulty of arriving at a solution of the problem lay in the fact of man's materialistic conditions being considered as the principal factor in life. True knowledge came from within and not from external. All true Spiritualists were occult students endeavoring to acquire knowledge through the means of spiritual science. Mr. Walrond gave some delineations of spirits at the close of the meeting, with full name and relationships, which were acknowledged as correct.

Mrs. W. S. Pettit writes that the annual picnic held June 10th and 11th at Liberal camp (Catalpa Park, Mo.) was a grand success. The grand pavillion was well filled with people from adjoining towns, who listened for awhile to short speeches by different mediums present, music, etc., after which they joined the hundreds out on the grounds who were entertaining themselves, strolling about admiring the beauties of both nature and art. Everywhere were to be seen little groups of people partaking from baskets laden with the good things of life, which they seemed to enjoy immensely, beneath the shades of the waving catalpas, which were a mass of blooming flowers. Perfect order and good feeling prevailed. The coming camp-meeting will commence August 19th and close September 4th. Prospects are very good for a large attendance and the grounds are undergoing many improvements. Several families are living on the grounds now; others will be here soon who own cottages here and make this their summer home.

A local paper gives an account of the elopement of the evangelist, Rev. Leith Vernon, with the wife of a prominent citizen of Joplin, Mo. He held revival meetings there for five weeks and converted 600 souls. He denounced all Liberals and Spiritualists as vermin, beasts, etc., etc. He has been located in Canada with the woman he eloped with, probably enjoying the [illegible] with the $600 he took out through the kindness of the [illegible] who got up a grand reception [illegible] raise more money just a few [illegible] he eloped. The "evangelist" [illegible] hind him a wife sick from con[illegible]

Charles E. Sebastian furnis[illegible] teresting item to the effect t[illegible] Casey, of Odin, Ill., had a dau[illegible] had consumption, but was abl[illegible] and around all the time. S[illegible] brother that worked with a [illegible] machine, seven miles from h[illegible] went to bed, but could not sle[illegible] for he could hear his sister ca[illegible] all night. In the morning he [illegible] other men; but they said he w[illegible] his mind—and just then a man [illegible] on a horse and told him his si[illegible] dead. On reaching home his [illegible] told him that his sister had ca[illegible] all night, delirious.

Mrs. N. H. Fogg writes that t[illegible] annual picnic was held at Con[illegible] Lake, Vermont, June 21, with Jo[illegible] Stiles as speaker and test medi[illegible] goodly number of church peopl[illegible] present, having heard of Mr. [illegible] wonderful tests. After a fine dis[illegible] on "The Religion of Spiritua[illegible] showing what it is and what it do[illegible] man, the control for tests gav[illegible] names of some seventy spirits—[illegible] whom were recognized.

Many meetings, a constant in[illegible] concerning higher development, large halls filled with intelligent people, characterize the cause in San F[illegible]cisco, Cal. Mrs. Scott Briggs, who reached a large number of peopl[illegible] over four years, has established a s[illegible] of lectures on "Occult Force and S[illegible] Power," by the best talent on the [illegible]cific slope, followed by tests, as sh[illegible] in trance, clairvoyant and psychome[illegible] phases.

Wm. B. Allen writes that the st[illegible]ment that Mount Everett is the high[illegible] mountain is incorrect. Mount Hercu[illegible] in the center of New Guinea, is 3,[illegible] feet higher, or 32,768 feet. It was d[illegible]covered by Capt. J. A. Lawson, who e[illegible]plored it to a height of 25,314 feet, wh[illegible] he had to return, the air being too rar[illegible]

H. C. Royston writes: "I have rea[illegible] most all the spiritual papers, but hav[illegible] concluded that THE PROGRESSIV[illegible] THINKER takes the lead. Go on en[illegible]lightening the people, for we hav[illegible] gained much valuable knowledge w[illegible] would have lost if it had not been fo[illegible] your paper."

The well-known medium Mrs. Lev[illegible] Wood, of South Haven, Michigan, ha[illegible] been called to Oakland, Cal., to administer to a sick daughter for an indefinite time.

Orville Fonda writes that the account recently published in this paper about the asylum at Independence, Iowa, was false, the affidavits having been gotten up by an ex-preacher for spite, in part, and to help oust the superintendent, that another might be appointed.

Under date of June 26 Lyman C. Howe writes that he was due at Lake Brady, Ohio, the following Sunday, to remain till July 6; thence to Northwestern Camp, near St. Paul. He closes with a solemn word of warning to the wicked city of Chicago: "Oh, ye wicked Sabbath-soilers! Beware of the wrath to come in the great Christian boycott."

A. W. Pierce writes that Miss Lizzie Ewer, of Portsmouth, N. H., inspirational speaker and test medium, spoke and gave tests before the First Spiritual Society of Londonderry, Vt., on the second and third Sundays in June, and after her departure was summoned to return on Thursday and officiate at the funeral of Mrs. Maria Tarbell, wife of Capt. J. M. Tarbell.

S. L., like many others, is captivated by the fine addresses of that gifted lady Mrs. Helen Stuart-Richings. She has been engaged by the Society for Modern Spiritual Thought, of Minneapolis, to speak four Sundays in Masonic Temple. Even old fossils of the paleozoic age—so to speak—are through her instrumentality, like the dry bones in Ezekiel's vision, clothed upon with flesh, and the breath of spiritual life is given them. Says S. L.: "If those who sit Sunday after Sunday listening to dry platitudes about Moses, Joshua, Abraham, Joseph and the rest, would only hear this divinely-gifted lady, their spiritual sensibilities would be kindled, for no one with a spark of humanity can resist the fascination of her truth-winged words; and the universal brotherhood, so long hoped for, so long delayed, which seems so far distant from this materialistic age, but which may come sooner than we think, would at last be inaugurated on the earth."

Mrs. F. M. C. Moseley writes from Los Angeles, Cal:

"Just now we are having a feast of good things. Mrs. H. R. Stiles, Mrs. M. E. Aldrich, Mr. Hugh R. Moore and last but not least, Henry A. Allen, all are in the city. Mrs. Aldrich and Mr. Allen are not strangers on this coast, but Mrs. Stiles is making her first visit, and proves here as efficient and attractive as a speaker and in her other phases as she has done elsewhere."

All letters for Frank T. Ripley should be sent to Kent, Ohio, Lake Brady camp-meeting for July and August.

Mr. G. F. and Mrs. S. M. Bartholmes held four public meetings in Spokane, Wash., which were well attended, and they met many kind and generous people whose hearts are in the cause. They are to hold meetings in Seattle during the month of July.

The weary and heavy-laden are invited to come and rest at Pleasant Grove camp, Devil's Lake, Mich., commencing July 28 and continuing till August 14. President Dunakin, of Cecil; Mrs. Kline, of Antwerp; Mrs. Palmer, of Deerfield; Mrs. Rowe, of Jackson; Mrs. Stephens, of Hillsdale; Mr. Trim, of Adrian, and others will help vary the program each day. Moses and Mattie Hull will be there from August 5th till close. Good accommodations, good grounds for tenting, steam-boats and row-boats for recreation etc. For further particulars, address J. B. Allen, Geneva, Mich., or Mrs. B. G. Holg, Morenci, Mich.

Dr. Grigorowitsch, a famous Russian hypnotist, has been exciting the people of New Orleans with some wonderful exhibitions of his powers as a hypnotist and his skill as a mind-reader. He is on his way to Chicago to give exhibitions at the World's Fair.

Traveling lecturers on Spiritualism and kindred topics, contemplating Indianapolis in their route, may secure Sunday evening engagements by corresponding with Mrs. L. L. Jackson, Secretary, South Side Progress Association, Indianapolis, Ind.

CONTINUED ON 8TH PAGE

A LIFE SKETCH

Of Daniel Dunglass Home.

A Most Remarkable Medium.

BY BELLE BUSH.

There are marvels unseen, at our very door,
There are richest hearts that the world calls poor,
There are lives so true and so dutiful
That men see not they are beautiful—
There are lowly ones whom the proud despise
And yet to watchers with angel eyes
They are heirs to wonderful destinies.

There are still, small voices that greet the ear
At times, when no visible form is near.
There are nameless sounds in the raindrops falling,
And silvery tones to the spirit calling;
There are visions of joy and of glad surprise
Through which, to mortals with watchful eyes,
Are revealed life's wonderful prophecies.

There are echoes that come from a far-off shore,
There are gleams of light from a noiseless oar
That, tracking the sea of humanity,
Is guiding the ship of our destiny.
There are numberless things in the earth and skies
That are signal lights to the spirit's eyes,
Revealing life's wonderful harmonies.

There are frail barks drifting away to sea,
With no hand to point where the shoals may be—
There are rosy lights through our windows streaming,
When stars in the robe of night are gleaming—
And odors of flowers 'neath wintry skies—
All these to mortals with watchful eyes
Are revealing life's wonderful destinies.

There's the breath of a kiss on brow and cheek,
When the lips that give them we vainly seek;
There are depths of love we can ne'er express
By the tender touch or the fond caress—
There are flashes of light in the sunset skies
That seem like the beaming of friendly eyes,
All these are wonderful prophecies.

There are hearts that open like flowers in June,
There are some like harps that are kept in tune,
There are others that long with hate have striven,
Yet on to its desolate shores are driven—
All these, and the hearts that the proud despise,
Are sacred to watchers with angel eyes
Who tread life's wonderful harmonies.

The foregoing lines but feebly express the fervent feeling with which I turn from the perusal of a work bearing the modest title of "Incidents in My Life" to the pleasing task of preparing for the readers of this journal a brief sketch of its author.

Daniel Dunglass Home, one of the most remarkable mediums for spirit manifestations of a psychical order that the age has produced, was born near Edinburgh, Scotland, March 20, 1833. His father was a son of Alexander, tenth Earl of Home. His mother was gifted with what is called in Scotland "second sight," as were also her uncle, Mr. McKenzie, and her great uncle, Colin Urquhart. It was doubtless from this source that he inherited the peculiar organization that rendered him subject to the strange phenomena which attended him, and which commenced even before his remembrance.

When he was about a year old he was adopted by an aunt with whom he lived until his maturity. He was very delicate as a child, and of a temperament so extremely nervous that serious doubts were entertained of his being reared; like some of the kings of whom we read in ancient history, he was favored even in his infancy by strange events and omens that seemed to portend a remarkable destiny. According to the testimony of his aunt and others, his cradle was frequently rocked by invisible power, as if some kind guardian spirit was tending him in his slumbers, and why not? What is there so improbable in this thought of angel ministration performed at the couch of slumbering innocence, that we may not accept it as the accredited solution of a mystery otherwise unexplained?

To the present writer there is something far more wonderful in the commonplace fact that our spirits have the power to move our bodies, that we can, at the will of an indwelling force, go up and down stairs, eat, drink, labor, rest and sleep, and exhibit through physical organizations the still higher manifestations of an intelligent and orderly life. But to return to the subject of our sketch. On his fourth year, it is stated by his aunt, that he had a vision of the circumstances attending the passing away of a little cousin. He was then at Portabello, near Edinburgh, and she was at Linlithgow. His description of this event proved to be entirely correct.

In his ninth year Daniel was brought by his aunt and her husband to this country. Owing to his delicate health, he was, he says, unable to join in the rude sports of other boys of his age; hence he was forced to spend his time in reading or seek the companionship of his seniors. Being of a religious turn of mind, he early found enjoyment in devotional exercises and in the study of the scriptures. In this quiet manner the current of his life flowed on until his thirteenth year, when he was favored, he says, with the first vision he distinctly remembers. It occurred as follows:

He had made the acquaintance of a boy who was possessed of an organization and character somewhat similar to his own. They were in the habit of reading the Bible together, and on one occasion, in the month of April, they had been reading it in the woods, and were both silently contemplating the beauties of the springing vegetation; when his companion began relating a story he had recently been reading of a spirit's return to earth, and concluded by asking the boy, Home, if he thought the story could be true. He answered that he did not know, but he had heard of strange things of that kind. They therefore agreed that whichever one of them should first be called from earth, would, if God permitted it, appear to the other the third day after. They then read another chapter and prayed that so it might be to them.

About a month after this the subject of our sketch went with his family to reside in Troy, N. Y., a distance from Norwich, where his friend Edwin lived, of nearly three hundred miles. In the latter part of the following June a strange phenomena attended him, which he thus graphically describes:

"I had been to spend the evening with some friends, and nothing had occurred during the visit to excite my imagination or to agitate my mind; on the contrary I was in a calm state. On my return, the family having retired, I went at once to my room, which was so completely filled with the moonlight as to render a candle unnecessary. After saying my prayers, I was seated on the bed, and about to draw the sheets over me, when a sudden darkness seemed to pervade the room. This surprised me, inasmuch as I had not seen a cloud in the sky, and on looking up I saw the moon still shining, but it was on the other side of the darkness, which still grew more dense until through the darkness there seemed to be a gleam of light. This light increased, and my attention was drawn to the foot of the bed, where stood my friend Edwin.

"He appeared in a cloud of brightness illuminating his face with a distinctness more than mortal. His features were unchanged except in brightness, and the only difference I saw was that his hair was long and fell in wavy ringlets upon his shoulders. He looked on me with a smile of ineffable love and sweetness; then slowly raising the right hand he pointed upward and making with it three circles in the air, the hand began slowly to disappear, and then the arm, and finally the whole body melted away. The natural light of the room was then again apparent.

"I was speechless, and could not move, though I retained all my reasoning faculties. As soon as the power of movement was restored, I rang the bell, and the family, thinking I was ill, came to my room, when my first words were, 'I have seen Edwin—he died three days ago at this very hour.' This was found to be perfectly correct by a letter which came a few days afterwards announcing that after a few hours' illness he had died of malignant dysentery."

In his fifteenth year the young seer united with the Wesleyan church to the great disappointment of his aunt, who was a member of the Kirk of Scotland. Her opposition to him on this account became at last so violent that he left the Wesleyans and joined the Congregationalists. When he was seventeen years old his peculiar gifts were once more called into exercise in a remarkable manner. He was again residing at Norwich, Ct., while his mother was living at Waterford, near New London, twelve miles distant. One day he suddenly felt a strong impression that she wished to see him, and he walked all the way in consequence of this impression. When in his mother's presence he felt further impressed that she had something particular to communicate to him, and as soon as they were alone he turned to her and said: "What have you to say to me, mother?" She looked at him with intense surprise, and then a smile came over her face, and she said: "Well, dear, it was only to tell you that four months from this time I shall leave you." And after telling him (in answer to his incredulous questioning) about a vision she had, foreshowing her death, she added: "And I shall be quite alone when I die, and there will not be a relative near to close my eyes." This apparently impossible prophesy was fulfilled literally, though when it was given she was in the midst of a large family and surrounded by many relatives.

On the evening of her death her son, being alone in his room, heard a voice at the head of the bed, which said solemnly: "Dan, twelve o'clock." He turned his head, and between the window and his bed he saw what appeared to be the bust of his mother. He saw her lips move, and again he heard her say: "Dan, twelve o'clock." A third time she repeated this, and then disappeared. Extremely agitated, he summoned his aunt, and when she came, he said: "Aunty, mother died today at twelve o'clock, because I have seen her and she told me."

"Nonsense, child," said his aunt. "You are ill, and this is the effect of a fevered brain."

It was, however, too true, as the father of the young medium informed them. His mother had died at twelve o'clock, and without a relative near to close her eyes.

A few months after this event, one night as he was about to retire, he heard three loud blows on the head of his bed, as if struck by a hammer. His first impression was that some one must be concealed in his room to frighten him. The sounds were repeated, and then the impression came to him that they were not of earth. He passed a sleepless night, and on going down to breakfast the next morning, his aunt, observing his wan appearance, taunted him with having been agitated with some of his prayer-meetings. They were about to seat themselves at their morning's meal, when their ears were assailed by a perfect shower of raps all over the table.

The youth was almost terror-stricken to hear again such sounds, coming from so visible a source, or apparent cause; but he was soon brought back to the realities of life by his aunt's exclamation of horror:

"So you've brought the Devil to my house, have you?" And as if expecting to get rid of his Satanic majesty by an exhibition of passionate anger, she seized a chair and threw it at him. Knowing how entirely innocent he was of the cause of her rage, his feelings, he says, were deeply injured by her violence, but at the same time he was strengthened in a determination to find out what caused the disturbances that seemed to attend him.

There were then in the village where they lived, three ministers—one a Congregationalist, one a Baptist, and the other a Wesleyan. In the afternoon of the day that witnessed the strange manifestation at their breakfast-table, his aunt, in her anger losing sight of her strong prejudices against those rival persuasions, sent for these three ministers to consult with her, and to pray for her nephew, that he might be freed from such visitations. The Baptist minister came first, and after having questioned the young medium as to how he had brought those things about him, and finding that he could give no explanation of them, proposed that they should pray together for a cessation of them. Whilst they were thus engaged, at the very mention of the names of God and Jesus, there came gentle raps on the minister's chair and in different parts of the room, and at every expression of a wish for God's loving mercy to be shown to them and their fellow-creatures, there were loud raps, as if the invisible powers causing the sound joined in their heartfelt prayers. Mr. Home says:

"I was then so struck and so deeply impressed by this, that then and there, upon my knees, I resolved to place myself entirely at God's disposal, and to follow the leadings of that which I felt must be only good and true, else why should it have signified its joy at those special portions of prayer?"

"This," he adds, "was the turning point of my life, and I have never had cause to regret for one instant my determination, though I have been called upon for many years to suffer deeply for carrying it out."

Of the other two clergymen, the Congregationalist declined to enter into the subject, saying, much to his credit, that he saw no reason why a pure-minded boy should be persecuted for what he was not responsible, to prevent or cause, while the Methodist attributed the phenomena to the Devil, and gave him no comfort.

Notwithstanding the visits of these ministers and the aunt's displeasure, the rappings continued, and the furniture began to be moved about without any perceptible agency. Of the latter manifestations he writes:

"The first time this occurred I was in my room and was brushing my hair before the looking-glass. In the glass I saw a chair that stood between me and the door slowly moving towards me. My first feeling was one of intense fear, and I looked around to see if there was no escape; but there was the chair between me and the door, and still it moved toward me as I continued looking at it.

"When within a foot of me it stopped, whereupon I jumped past it and rushed downstairs, seized my hat in the hall, and went out to ponder on this wonderful phenomena. After this, when sitting quietly in the room with my aunt and uncle, the table, and sometimes the chairs and other furniture, would move about in a singular way, to the surprise and disgust of my relatives. Upon one occasion, as the table was thus moved about, my aunt brought the family Bible and placing it upon the table said: "There, that will soon drive the Devil away," but to her astonishment the table only moved in a more lively manner, as if pleased to bear such a burden. Seeing this, she was greatly incensed, and determining to stop it, she angrily placed her whole weight on the table, and was actually lifted up with it bodily from the floor. My only consolation at this time was from another aunt, a widow who lived near, whose heartfelt sympathy did much to cheer and console me. At her house, when I visited her, the same phenomena occurred, and we then first began to ask questions, to which we received intelligent replies. The spirit of my mother at her house in this way communicated the following:

"'Daniel, fear not, my child. God is with you, and who shall be against you? Seek to do good; be truthful and truth-loving, and you will prosper. My child, yours is a glorious mission. You will convince the infidel, cure the sick, and console the weeping.' This was the first message I ever received, and it came within the first week of those visitations. I remember it well. I have never forgotten it—and can never forget it while reason and life shall last. I have reason to remember it, too, because this was the last week I passed in my aunt's house, the aunt who had adopted me. She was unable to bear the continuance of the phenomena which so distressed her religious convictions, and she felt it a duty that I should leave her house, which I did."

The strange phenomena of this young man's life moved rapidly after his expulsion from the home of his childhood, and we find him at the age of eighteen fairly launched on the tempestuous sea of mediumship. At the house of a friend residing in Willimantic, Ct., where he found his first resting-place after leaving his aunt, he was attended by the same phenomena as before. And those present investigated them in the most determined manner. In the spring following an account of those wonderful manifestations was published in a newspaper, and speaking of the fact, Mr. Home says:

"On seeing this article, which made me so public, I shrank from so prominent a position, with all the earnestness of a sensitive mind." But regardless of his fears and the groans of his relatives, the manifestations continued, and we soon find the youthful subject of our sketch in New York, Brooklyn and other cities, submitting to the most searching investigations by some of the best literary and scientific minds of the age. In Brooklyn he met Professor George Bush, the eminent Swedenborgian, who took a deep interest in the mental phenomena attending him, and who assured him that the communications received were of such a nature as to leave no manner of doubt on his mind as to the real presence with them of those who had gone before. So strongly impressed was Prof. Bush by these manifestations that he desired the medium to live with him, for the purpose of studying for the Swedenborgian ministry. Mr. Home went to his house with the intention of so doing, but within forty-eight hours after he saw in his waking state the spirit of his mother, who said to him: "My son, you must not accept this kind offer, as your mission is a more extended one than pulpit preaching."

He communicated this message to the professor, who expressed regret, but no surprise. They parted friends, and remained so ever afterwards. In May, 1852, Mr. Home went to New York, and was at once cordially received by earnest and truth-loving investigators of this phenomena. There he met Judge Edmonds, Dr. S. B. Britten, Dr. Gray, Dr. Hallock, Dr. Hull, Prof. Hare, Prof. Mapes, Mr. W. Taylor, and others, many of whom furnished the newspapers with interesting and instructive reports of the manifestations, and openly avowed a firm belief in their spiritual origin.

In August Mr. Home went on a visit to Mr. Ward Cheney, of South Manchester, Ct., and it was at his house that he was first lifted into the air by spirit power—a manifestation, he says, which has since occurred to him frequently, both in England and France, and concerning which he speaks in substance as follows:

"I usually experience in my body no particular sensation other than an electrical fullness about the feet. I feel no hands supporting me, and since the first manifestation of this kind I have never felt fear. I am generally lifted perpendicularly; my arms frequently become rigid and drawn above my head, as if grasping the unseen power, which slowly raises me from the floor. At times, when I reach the ceiling, my feet are brought on a level with my head, and I am held in a reclining position. I have frequently been kept so suspended four or five minutes, an instance of which occurred at a chateau near Bordeaux in 1857. I have been lifted in the light of day only upon one occasion, and that was in America. I have been lifted in a room in Sloane street, London, while five gas-jets were kept brightly burning, and five gentlemen were present, who are willing to testify to what they saw, if need be. On some occasions the rigidity of my arms relaxed, and I have with a pencil made letters and signs on the ceiling, some of which now exist in London."

The year 1850 Mr. Home spent under the guidance of three friends, and during the summer he resided at Newburg, on the Hudson, where he passed his time in study. He was a boarder at the Theological Institute. While there he had an extraordinary vision, in which he heard the voice of a dear spirit friend, that said to him: 'Fear not, Daniel, I am near you; the vision that you are about to have is that of death, but you will not die; your spirit must again return to the body in a few hours. Trust in God and his good angels, and all will be well." Here the voice became lost, and the medium felt as if passing out of the material form, in which state there came rushing upon him with fearful rapidity memories of the past. His thoughts, he says, bore the semblance of realities, and every action appeared as an eternity of existence. A trembling and chilling sensation then stole over him, then finally feeling and thought ceased, and he knew no more. How long he remained in that state he says he knew not, but his awakening from it he described in the following language:

"I felt that I was about to awaken in a most dense obscurity; terror had given place to a pleasurable emotion, accompanied by a certitude of some one dearly-loved being near me, yet invisible. It then occurred to me that the light of the spirit spheres must necessarily be more effulgent than our own, and I pondered whether or not the sudden change from darkness to light might not prove painful, for instinctively I realized that beyond the surrounding obscurity lay an ocean of silver-toned light. I was at this instant brought to a consciousness of light by seeing the whole of my nervous system, as it were, composed of thousands of electrical scintillations, which here and there, as in the created nerve, took the form of currents, darting their rays over the whole body in a manner most marvelous; still this was but a cold electricity light, and besides, it was eternal! Gradually, however, I saw that the extremities were less luminous, and the finer membranes surrounding the brain became glowing, and I felt that thought and action were no longer connected with the earthly tenement, but that they were in a spirit body in every respect similar to the body which I knew to have been mine, and which I now saw lying motionless before me on the bed. The only link which held the two forms together seemed to be a silvery-like light, which proceeded from the brain; and, as if it were in response to my earlier waking thoughts, the same voice, only that it was now more musical than before, said: 'Death is but a second birth, corresponding in every respect to the natural birth, and should the uniting link now be severed you could never again enter the body. As I told you, however, this will not be. You did wrong to doubt, even for an instant, for this was the cause of your having suffered, and this very want of faith is the very source of evil on your earth. God is love; and still his children ever doubt him. Has he not said: "Knock, and it shall be opened unto you; seek and ye shall find?" His words must be taken as they were spoken. . . . . Be very calm, for in a few minutes you will see us all; but do not touch us; be guided by the one who is appointed to go with you, for I must remain near your body.'

"It now appeared to me that I was waking from a dream of darkness to a sense of light; but such a glorious light! Never did earthly sun shed such rays—so strong in beauty, soft in love, warm in life-giving glow; and as my last idea of earthly life had been the reflex of my own body, so now this heavenly light came from those I saw standing about me. Yet the light was not of their creating, but was shed on them by a higher, purer source, which only seemed the more adorably beautiful in the indivisibility of its holy love and mercy—thus to shower every blessing on the creatures of its creating. And now I was bathed in light, and about me were those for whom I had sorrowed. One whom I had never known on earth then drew near and said: "You will come with me, Daniel!" I could only reply that it was impossible to move, as I could not feel that my nature had any control over my new spirit body. To this he replied: 'Desire, and you will accomplish your desires, which are not sinful; desires being as prayers to the divinity, and he answereth the loving prayers of his children.'

"For the first time I now looked, to see what sustained my body, and found that it was but a purple-tinted cloud, and that as I desired to go onward with my guide the cloud appeared as if disturbed by a gentle breeze, and in its movements I found I was wafted upward, until I saw the earth as a vision, far, far below us. Soon I found that we had drawn nearer and were just hovering over a cottage that I had never seen, and I also saw the inmates, but had never met them in life. The walls of the cottage were not the least obstruction to my sight; they were as if constructed of a dense body of air, yet perfectly transparent, and so with every article of furniture. I perceived that the inmates were asleep, and I saw the various spirits who were watching over them."

Deeply interested in all that he saw, the spirit of the medium was permitted for some time to watch over the silent sleepers, and to observe the various ways the blessed immortals take to impress their presence and their thoughts on the mind in sleep. Then his guide said to him: "We must now return."

"Why must we return so soon?" he asked. "It can be but a few moments since I have been with you, and I would fain see more, and remain near you longer."

The guide replied: "It is now many hours since you came to us, but here we take no cognizance of the time, and as you are here in spirit, you too have lost this knowledge; we would have you with us, but this may not be at present. Return to earth, love your fellow-creatures, love truth, and in so doing, you will serve the God of infinite love, who careth for and loveth all. May the father of mercies bless you, Daniel."

On returning to mortal consciousness the medium found that this vision had lasted nearly eleven hours.

In the autumn Mr. Home returned to New York with the intention of beginning a course of medical studies, as his friends advised him—but of this he says:

"A chain of untoward circumstances seemed strangely to link themselves together, and to prevent my carrying out my intention. At that time I could not well comprehend why this should be; but since then I have often had occasion to thank God that it was so ordered. The kind friends who were doing what they thought best, in preventing others from seeing the manifestations, did not take into consideration that the phenomena, which had been a source of information and consolation to them, were God-given, and that we had no right to conceal their light from any."

Submitting himself again to the guidance of his spirit friends, Mr. Home went next to Hartford, thence to Springfield, where he met Dr. Gardner, and several others, at the house of Mr. Rufus Elmer. At a seance there held, of which a published account was given by Dr. Gardner, the manifestations assumed a new and interesting character. Not only were heavy articles of furniture moved by an unseen power, but as the persons present were singing the hymn: "Whilst Shepherds Watched," a bell that was in the room was raised from the floor, and rung in perfect time to the measure of the tune, after which another tune was drummed out by the bell against the under side of the table, the sound resembling the roll of drum-sticks in the hands of a skillful performer upon a tenor drum, and yet no human hand touched the bell. Other remarkable phenomena followed, and at last many beautiful and sublime teachings were given by the heavenly visitants.

Mr. Home next went to Boston, "where the power," he says, "increased in a manner which surprised me, not less than other witnesses of it." On several occasions the spirits were seen distinctly by all present, and more than once they kissed persons so as to be at once felt and heard. During the summer his health improved, and he once more thought of pursuing a course of medical studies, but again unforeseen circumstances combined to prevent, and he returned to Springfield, and to the house of Mr. Elmer, where seances were again held, at which the materialized hands of spirits were distinctly felt by all persons present, as was declared by a Mr. F. C. Andrue, in an article of his, published in the *Republican*. Early in November Mr. Home returned to New York and resumed his medical studies, but continued to hold seances at his rooms, and amongst the poorer classes, for the purpose, he says, of speaking to them of these most cheering truths. And in this connection he adds: "I have always found them to be the most candid and thorough in their investigations; and when they are in reality convinced, they were the most thankful to God, in allowing such proofs of spiritual beings and forces to exist. I have seen many a heartbroken mother consoled with the thought that the fair young child, given to cheer her as she toiled for her daily bread, but who had pined and gone forever from her sight, was still living and loving her, a ministering angel."

"I well remember," he continues, "a poor man being present one evening, and the spirit of a little girl coming with the following message: 'Father, dear, your little Mary was present last Wednesday, and God gave her power to prevent you from doing what you wished. Promise me that you will never think of such an awful thing again.' We all looked astonished, but could not understand to what she alluded. Still it was evident that the poor father knew too well, for, throwing himself on his knees, he said, as the tears rolled down his cheeks: 'Indeed, it is but too true, that on Wednesday last I decided to cut my throat, but as I took my razor to do it I felt that had my child been alive she would have shrunk from me with horror, and this very thought was the saving of me.' The writer would here ask what wrong or evil influences can there possibly be in a guardianship which has power to produce such results."

In January, 1851, Mr. Home's health again failed, and all idea of completing his medical studies had to be entirely abandoned. The physicians whom he consulted all decided that the only hope of having his life prolonged was a visit to Europe. This was to the weary medium a hard struggle, but his spirit guides also told him he must go away, and these counsels, he says, could not be unheeded.

Accordingly he started to pay a series of farewell visits to friends, feeling, as did they, that in all probability it was the last time they should meet "in the flesh."

On the 31st of March, 1855, Mr. Home sailed from Boston to England. "On the ninth day of that voyage," he observes, "we neared the shore, and the signal cannon was fired." The strain of reflections awakened by the occasion he thus describes:

"I can never forget my feelings as I looked around me and saw only joy beaming on the faces of my fellow passengers. Some were there who were about to reach their homes, and the thought of kind friends waiting to welcome them brought the smile of joy on their countenances. Others were travelers who saw the Old World with all her art treasures spread before them, and the monotony of a sea voyage near its termination. I stood there alone, with not one friend to welcome me, broken in health, and my hopes and fairest dreams of youth all, as I thought, forever fled. The only prospect I had was that of a few months' suffering and then to pass from earth. I had this strange power also, which made a few look with pity on me, as a poor deluded being, not only Devil-sent, to lure souls to destruction, whilst others were not chary in treating me as a base impostor. I stood there on the ship's deck, amongst the crowd of passengers, and a sense of utter loneliness crept over me until my very head seemed too heavy to bear up against it. I sought my cabin and prayed to God to vouchsafe one ray of hope to cheer me. In a few moments I felt a sense of joy steal over me, and when I rose I was as happy as the happiest of them."

The health of this poor exile from home and family was restored, and he was welcomed and honored in all his wanderings in Europe in a way that made manifest his providential mission. It is not within the limits of this brief sketch to follow him through all his career abroad. It must suffice to say that he was the honored guest of most distinguished persons, before whom his extraordinary powers were manifested, convincing them, as well as thousands of people, of the grand truths of immortality and the heaven-ordained power of an angel ministry and spiritual communion. Emperors and kings, lords and ladies, and people of all the superior ranks of Europe, savants, authors, artists, orators in many nations, have all paid homage to his gifts and learned to admire and love him for his own worth of character. Though hated by some and misunderstood and slandered by others, his life in the Old World was a glorious triumph for the truths of spiritual philosophy.

Of the many seances held by Mr. Home with eminent persons whom he met in Europe, and whose friendship he ever after retained, suffice it to say that at nearly all of them the manifestations were of a most extraordinary and astounding character, and frequently there were new developments of spirit agency of such a nature as almost to surpass the power of human belief. Flowers were brought from unknown sources, wreaths were formed, musical instruments were made to give forth celestial strains; voices of unseen visitors were heard; bells were rung, pianos were made to vibrate and keep time to the music called forth from them by skilled fingers, sweeping the yielding keys. There were materializations of spirit-hands, and veiled forms seen passing from one to another member of the circle formed, giving a blessing or a token of love to each. There were revelations and prophesies, there were signs and messages to the living on earth, from the living and loving ones within the veil of the spirit realm.

To all these manifestations there were witnesses, whose testimony, as given, it would be the presumption of folly to dispute. The writer grants that one may reasonably and properly have doubts concerning them when they have never witnessed anything of the kind, but to assume a thing to be absurd or false simply because it has not come within the range of our own experience, is to subject our own intelligence to impeachment by yielding to the dicta of ignorance and prejudice.

In March, 1859, Mr. Home went to Rome, where he was introduced to a Russian lady, the Countess Koucheleff, to whose sister he was married the following August. He speaks of their first meeting, which was at a supper given by the Countess to a large party of friends and distinguished guests, as follows:

"At twelve we entered the supper-room, and she introduced me to a young lady, whom I then observed for the first time, as her sister. A strange impression came over me at once, and I knew she was to be my wife. When we were seated at the table the young lady turned to me and laughingly said, 'Mr. Home, you will be married before the year is out.' I asked why she said so, and she replied that there was such a superstition in Russia when a person was at table between two sisters. I made no reply, but it was true—in twelve days I was partially engaged to her and waiting only the consent of her mother.

"The evening of our engagement a small party had assembled and were dancing. I was seated on a sofa by my fiancee, when she turned to me and said abruptly: 'Do tell me all about spirit-rapping; you know I do not believe in it.' I said to her; 'Madamoiselle, I trust you will ever bear in mind that I have a mission entrusted to me. It is a high and holy one. I cannot speak with you about a thing which you have not seen, and therefore cannot understand. I can only say it is a great truth.' The tears came welling to her eyes, and laying her hand in mine she said: 'If your mission can bring comfort to those less happy than ourselves, or be in any way a consolation to mankind, you will, love, find me ready and willing to do all I can to aid you in it.'"

To this promise Mr. Home says his wife was true to the last moment of her short life. "And," he adds, "she is still my great comfort and sustainer, since we have been separated in this earthly sphere. She was my own, true, loving wife, for oh! too short a period for my happiness here; but for her's I was content to lose her for a time, till it shall please God that I, too, shall pass away to join her."

Such fidelity to a trying but exalted mission, such true affection for a pure and noble woman, and above all, such a child like trust in and submission to the will of God as are here expressed, do not bespeak the impostor; nor was Mr. Home ever so regarded by those who had the best opportunity to know him well and to test his wonderful powers. He was received and entertained for a week by the Emperor of Russia at his Palace of Peterhoff, and through the kind influence of this gracious sovereign, all obstacles to his marriage were removed. Of this event Mary Howitt, one of the sweet singers of England, writes:

"The marriage took place at St. Petersburg, and was celebrated in the presence of Mr. Alexander Dumas, who went from Paris on purpose to be present and to officiate as best man to the bridegroom, and the Emperor presented to Mr. Home a diamond ring of great value. On the birth of their only child, a son, the Emperor expressed his continued friendship for Mr. and Mrs. Home by presenting to them a ring of diamonds and emeralds. Thus commenced their then married life, with all the outward accessories of station and wealth, together with hosts of friends, while the measure of their happiness was completed by that calm domestic bliss which is the purest source of earthly enjoyment. They could not but be happy, for their affection was pure as it was sincere, and when their union was blessed by the birth of a son, there was no more to wish for but to bring him up worthily, to be a partaker in their happiness. Mrs. Home was a deeply-believing Spiritualist. God's love had made known to her the reality of the Spirit-world, and so loyal was she to the knowledge, that she was ready to attest it in life and death."

To the latter test she was soon called, for she passed from earth in the twenty-second year of her age, and Mr. Home was left with his little son, then only three years old, to look with longing eyes up to the celestial heights to which the pure spirit of his beloved Sacha, as he called her, had been called. After this sad event Mr. Home, who had not in his happiness forgotten or neglected his great mission, continued to give seances, and through his gifts hundreds were comforted.

In the course of his remarkable career he was frequently assailed by enemies; slander was busy with his name; even the hand of the assassin was raised against him. He was called a disturber of the peace, and was banished from papal dominions, but from every trial and through every danger he was brought unharmed, and with garments undefiled.

With a candor worthy of admiration he published even the slanders of his enemies and then, with a charity that seemed inexhaustible, showed clearly, without any spirit of retaliation, their falsity. And in this position he was sustained by the most reliable testimony.

The writer of this sketch never had the pleasure of meeting Mr. Home, or of witnessing any of the more important physical manifestations attributed to spirit power, but the unwritten lives of many whom she has met, as well as her own more humble experiences, have a voice in them that whispers of what he has recorded: "Those things are true."
—*Belvidere Seminary, New Jersey.*

THE SCIENCE OF LIFE.

It Is Comprehensively Analyzed.

There is but one world in which we live. There is no dividing line between the external or material and the interior or spiritual. The laws and conditions which determine human happiness here, determines spiritual happiness there. The human family is cosmopolitan—each member is a part of the whole. The dream of the future, when realized, will dissolve all differences, and inculcate one law of political economy, one of social economy, and one universal religion. To comprehend fully the needs of a being on this earth, is to understand as clearly the needs of a being in the eternal world.

A being with his natural wants supplied is an epitome of the universe; all others are fragments, the dream of immortality not realized. The needs of an individual are the needs of society collectively. Salvation begins with conception and birth, and these indispensable conditions are possible only in the proper construction of society. Salvation and immortality are centered in the brotherhood of the race. Speculations as to the future state are vague and unsatisfactory, when we forget the indispensable conditions to human happiness here. When we exemplify the duties of this life we will know more about the affairs of the other life. To forget the simplest duties here, and paint pictures of the grand and beautiful hereafter, is the artifice of priestcraft.

Salvation begins in the adjustment of an equitable system of political economy. Without this adjustment a proper exemplification of the moral and the spiritual is rendered impossible. The state must guarantee equal rights, equal privileges and opportunities, and protect the weak against the aggressions of the strong. This brings every intelligent, advanced thinker back to the imperative duties and responsibilities of citizenship. Every vice, crime and untimely death are primarily based in false and vicious political systems, and the unjust distribution of wealth. An advancing civilization is dissipating the mist of the ages.

The religions of faith dissolve before the religion of science, and our differences fade away. The other life, in a sense, is an evolution from this. This life has its incumbent needs. If we go hence before those needs have been fully supplied, we return again as often as it is necessary, until we gain the indispensable conditions of the earth-life.

We are entering an era of evolution which promises greater changes than has occurred since the dawn of history. If the advanced thinkers realize fully the important duties which devolve upon them in this transition, it is well. While the Protestant churches will, for a time, hold to external forms, Spiritualism, in its outward manifestations, in its most materialistic form, has taken possession of them. Catholicism represents the other extreme—the bitter foe of human progress.

The Protestants are, unconsciously, our friends. They represent the disintegrating elements in one of the old political parties. They will gravitate towards the downtrodden and oppressed millions. The Catholics are instinctively drawn in the other extreme towards the monopoly party. The conservative friends of monopolies in both old parties will gravitate to the one now in power. There will be a general breaking up of the present political combination. A third combination, essentially the same as the one now in the field, will be the nucleus around which those who are interested in the maintenance of liberal government and the rights of the industrial classes will gather. Thirty thousand persons possess over one-half of the wealth of this nation. The monopoly policy, dominating the management of this government, will transfer the balance of the productive wealth into their hands in half a generation from this time.

The boasted liberties of this great republic will surely pass under the shadow of the Dark Ages. No earthly power can arrest it unless the friends of the industrial millions form a nucleus sufficiently strong to wrest the government from the hands of the present managers, and destroy the class-laws which have given the wealth to a few persons who never earned it. I am pleading for a peaceful solution of this impending issue by the wise and patriotic use of the ballot. Human imagination cannot rise to a comprehension of the appalling spectacle when this outraged people rise to a knowledge of the manner in which they have been robbed and driven from their homes—driven from the last opportunity to subsist on this great, rich continent, capable of subsisting a thousand million souls in every comfort and blessing.

Heaven forbid that we should continue to support parties who are stimulating by class-legislation this mad rush after centralized wealth and despotic power, until we place in the hands of starving multitudes the weapons that modern genius has invented to destroy human life.

Catholicism is already entrenching itself in the ranks of the despotic power ruling this nation. Catholicism comprehends the danger that the growth of liberalism is to her institutions. By the aid she will render to designing politicians working in the interest of the monopolies, she will secure the necessary legislation to fortify her position in the government and schools, and at the same time secure the enactment of laws to crush out every form of liberalism in the land. The religious question is not ostensibly the issue involved, but the struggle between capital and labor now upon us is arraying these forces on the respective sides in this final conflict. The duty of every liberalist is plain and imperative. The allied forces entrenched behind the money-power are not in sympathy with this republic. They see that their only hope is in the establishment of a strong centralized government, backed by military power.

Our enemies seek to divide us by raising imaginary issues, pending the national elections, to keep us in line with the old effete political parties entrenched back of the money-barons of the old and new worlds. If they win in the next national election, the cause of the oppressed and downtrodden millions will never be settled by the peaceful use of the ballot. Human liberty, religious freedom, will pass under a shadow for an indefinite time.

There are in this country some hundreds of thousands of advanced freethinkers. Back of us, just across the line, are countless millions of beings who once inhabited this globe. The most intelligent and wise among them are united in a superhuman effort to save this republic. They are counterbalanced by the minions of imperialism and priestcraft. We are the sensitives standing on the imaginary line between the two states of existence through which our friends and foes are fighting for the ascendancy on the earth. If we are divided politically, then our power and the power of the redeemed of past ages is neutralized, and the enemies of human liberty get in their diabolical work through the prevailing stupid ignorance of majorities among us. If we stand together, the power that will lead us onward and upward to a high plane of religious and civil liberty will be practically irresistible.

If the right of freedom of conscience is crushed on this continent, it will be through the dominance of the old political parties, who have transferred the wealth of this nation, through class-legislation, into the hands of the few. It will come through a blind adherence to parties.

The maintenance of civil liberty, and the rights of the toiling millions, is of vastly greater importance than religious liberty. In fact, religious liberty is entirely dependent upon the maintenance of equal rights and privileges before the law. Let us stand together in a common cause, and the world's redeemed will give us the victory.

For plans of future unity of purpose, address JOHN WILCOX.

48 Magnolia Ave., Bridgeton, N. J.

Calvin Regenerated.

The Rev. Matthew Gaffney, says the Minneapolis *Journal*, pastor of the Presbyterian Church at Sodus Center, N. Y., was the delegate from the Lyons Presbytery to the General Assembly of the Presbyterian Church at Washington. Mr. Gaffney is in great demand throughout western New York as a platform speaker on miscellaneous occasions. He served in the navy during the civil war, and is an honored member of the Grand Army of the Republic. A member of all the prominent secret societies, he is known all through that section. He is a close observer of men and things, and a keen analyzer of organized movements in both church and state. Mr. Gaffney is a great friend and defender of the Rev. Dr. Briggs and of his views. A little poem recently made its appearance, which is credited to Mr. Gaffney. It is as follows:

An unelected infant sighed out its little breath,
And wandered through the darkness along the shores of death,
Until the gates of heaven agleam with pearls it spied,
And ran to them and clung, and would not be denied;
Though still from earth rose muttering, "You cannot enter in,
Depart into gehenna, you child of wrath and sin."
At last the gates were opened; a man with features mild
Stooped down and reached the weeping, unelected child;
Immortal life thrilled down the avenues of bliss,
And on the infant's forehead the spirit placed a kiss.
"Who are you thus to hallow my unelected brow?"
"Dear child, my name was Calvin, but I see things different now!"

Union is Strength.

INSCRIBED TO ALL WHO FAVOR SUNDAY OPENING OF THE WORLD'S FAIR.

"Union is strength," said the sires of the nation,
And firmly they stood through the perilous night
When freedom for man, in his lowliest station,
They fearlessly claimed as his God-given right.

"Union is strength," said our true-hearted mothers,
And sweet was the echo to husband and son,
Who bravely rushed on to the aid of their brothers,
And fought on the field where our freedom was won.

Not once did they pause from the conflict or falter,
No trials could daunt them, no perils appall,
For this was the motto inscribed on their altar:
"United we stand, but divided we fall."

Wake, O ye children of heroes departed!
You each have a part in life's struggle to bear;
Prove yourselves worthy, be strong and true-hearted,
Let every thought be a deed and a prayer.

Creeds must go down! It is Freedom and Duty
That call on us now to leave pleasure and ease;
We may have treasures and raiments of beauty,
But Freedom and Justice are dearer than these.

Pray for them, work for them, pause not nor falter;
No trials shall daunt us, nor perils appall,
If this be the motto inscribed on our altar—
"United we stand, but divided we fall."

Then let the White City, the beautiful city,
That rose 'neath the magic of labor's own hand,
Bear witness forever, in song and in ditty,
Of heroes who feared not a bigot's command.

'Tis wisdom proclaimeth that "all days are holy,"
And only the weak will the saying appall,
For God is best served when we succor the lowly,
And lure them from haunts that would compass their fall.

Then let the White City, the beautiful city,
Fling open its portals on Sunday to all;
And let it be chanted in song and in ditty,
"United we stand, but divided we fall."

—*Belle Bush.*

SPIRIT GUIDANCE is the title of Miss Clara Marsh's charming story, now running in THE PROGRESSIVE THINKER. Everybody should read it. The paper will be sent three months for 25 cents.



IMPORTANT QUESTION.

Who Are to Be Sovereign in the United States?

The People or the Pope of Rome?

In a speech made whilst a candidate for President, Abraham Lincoln said that Slavery and Freedom could not exist together in this country, that one or the other must be accepted by the people.

Time very soon verified that prediction. We are now approaching another crisis and the question is presented: shall we have "a government of the people for the people," of this Republic, with a free press and free conscience, or are we to become the slaves of a fanatical religion, whose representative in Rome claims religious and political dominion over the whole world.

For long centuries Europe has suffered from the persecution and wars that were considered necessary to sustain the papal supremacy; but in the past century the greater portion of that continent has emancipated itself from the iron grasp of that fanatical church and confiscated the large real property that had in long years been acquired by that religious denomination.

That most dangerous organization of the Catholic church, the Jesuits, have been driven out of all the European states, as also the South American republics and even Mexico, and have now found an asylum and are congregated in the United States.

They are dispersed over this vast country and have located in our principal cities. They have always been regarded as an element of danger to any and all government, and their great open and avowed object and policy has and forever will be to destroy everything hostile to the supremacy of the Church of Rome.

They are said to number fourteen hundred. The question arises, are we compelled to nourish a viper that will undermine and destroy our free republic. Is there any power in the legislative and executive authority of this nation that can expel them from the country, as every other nation has found it necessary to do?

Justice Gray of the United States Supreme Court, in the decision last month in the Chinese question, says that: "It was perfectly well settled: it was a fundamental principle of the law of nations that every independent nation had the inherent right to keep aliens out of its territory and to order them to go out of its territory. That power public welfare demanded; that power exists in time of war and equally so in time of peace, and has always been recognized as belonging to independent nations."

The principles stated in the opinion quoted apply with much greater force to the Jesuits in this country, who owe a sole allegiance to the Papal Government and have bound themselves by the most solemn oaths to make it supreme religiously and politically.

Congress certainly has the power to legislate on that question and to remove from the country an open and avowed enemy to religion and political freedom.

When we remember (and who that has read history does not know it) that the Catholic church has, by open and repeated declarations, like a pirate on the high seas, announced herself to be the avowed enemy of every one who does not belong to her church, claiming absolute power over constitution and laws of all countries as well as the conscience of every human being, ready, anxious and willing to wage a war of destruction on all opposing elements, we have a foe in our midst that demands our watchful attention and the immediate use of all precautionary measures that will protect the country and people from becoming the prey of a relentless and uncompromising foe.

The progress of the Catholic church in the United States in the past half century has been phenomenal.

She has grown from a small fraction to a population of which she claims ten millions, and casts a vote of about one-half million, thus holding the balance of power in our presidential contests and also in several States. She has consequently reached a position politically where she intimidates both the great political parties, and is even now demanding that we send a minister to represent this Government at the Vatican.

Her great increase in numbers is not the result of conversion to the faith amongst native Americans, but from the vast influx of foreign emigrants who, like the locusts of Egypt, have filled our country with paupers and the ignorant and criminal classes of Europe, till nearly all our large cities have come under the control of the Catholic dynasty, and our very liberties are openly threatened by the priesthood that controls and manipulates that vast army that are the vassals of Rome.

Whilst the Roman church has denounced the Masonic fraternity, the Odd Fellows and secret societies, she has organized not less than ten societies under different names in the United States, all of the Catholic religion. Many of them are armed with Winchester rifles and ready drilled for military service.

That is certainly a menace that any wise or prudent government should take cognizance of and provide protection against threatened rebellion.

But the great question of the hour, knowing the existing dangers, is what remedy can be made available to avert the peril that exists? I recently had a book published by the Western War Association of St. Paul, by Huntington, and I regard his book as presenting very fully the policy and purposes of the Catholic church, and also as presenting some wise suggestions as to the policy to be adopted by the people of this country opposed to Catholic domination.

First, it is important that the members of the American Protective Association should arm themselves and prepare to resist any revolutionary action on the part of the armed classes of the Catholic societies. It is useless to organize an association to resist an armed force merely by the ballot.

As we have no standing army competent and numerous enough for our national protection, as the European nations maintain it, it is proper to organize a citizens army for that purpose, and he is a foe to religious and political freedom who objects to such popular action.

For the past century we have lauded our country as an asylum for all foreigners who have emigrated to our country and conferred on them all the rights of citizenship. The short period of five years invests the emigrant with complete citizenship and his vote is counted in all elections when cast.

That policy has been pursued till all our cities are under foreign domination and those born and educated amongst us have been overshadowed by an ignorant and often corrupt foreign vote who know but little of our institution, and who have neither patriotism, morality nor intelligence.

A reversal of that policy has now become essential to our existence as a free republic. All laws naturalizing foreigners and giving them the right of suffrage should be repealed, and perhaps even foreign emigration forbidden.

We have the right to petition Congress to pass all laws necessary to protect our free institutions and act like the Dictator appointed in Rome when the republic was in danger, and see that the country receive no detriment from religious or foreign elements.

If they cannot be persuaded to act on the emergency then our only resource will be a new party to carry out our protective policy and purposes. The great Republican party has long boasted it saved the country in the late rebellion—where will it stand in the present crisis?

The Democratic party is for individual freedom—even the right of each individual to eat and drink what he pleases—will it be willing to protect the freedom of conscience against Catholic aggression?

The Prohibition party is for abolishing all moral evils and keeping the Sabbath day holy. What will it do to protect the Protestant principles and religious freedom from destruction?

If I were to prophesy, I would say, expect nothing from any of the existing parties. Organize on an independent basis and be self-reliant, and "be brave and fearless of heart," and you will be crowned with victory.

A KENTUCKIAN.

The low physical type of criminals and lunatics has been noted in every country.

The rate of pulsation is 120 per minute in infancy, 80 in manhood, and 60 in old age.

After every great financial stress there is a marked increase in the number of insane.

Men are more liable than women to insanity but die sooner after becoming insane.

A full grown man exhales 17 ounces of carbonic acid gas every twenty-four hours.

Sweat consists of nearly 99 per cent. water and a little over 1 per cent. saline matter.

There are 49,605,000 dwelling houses in Europe, and 11,400,000 in the United States.

Stockholm has the highest death-rate from drink of any city in the world, 90 in 10,000.

The population of Italy is 270 per square mile, of Germany 240, of France 190.

Materialization in Denver, Colo.

TO THE EDITOR:—Please allow me a small space in your excellent paper to relate my experience at a materializing seance held by Mrs. Dr. Wells-Bedell at her parlors in this city, on the evening of Memorial Day. A year ago a similar meeting was held at my house, an account of which was published in THE PROGRESSIVE THINKER at the time, and which was in some respects a most wonderful exhibition of spirit power. But the seance I wish now to speak of was far superior. It was held in response to the request of myself and a number of others as a sort of anniversary of last Memorial Day, as we think the time and occasion propitious for spirit manifestations—and so it proved to be. A number of ladies and gentlemen assembled at the hour designated, and after a committee of ladies had examined the medium's clothing and reported no white garment of any kind upon her person, Mrs. B. took her place in the cabinet: a closet from which everything had been removed and so situated over the stairway that there was no possible access to it except by the door opening into the circle-room. Placed in front of the door on either side were two stands on which were flowers, cake, fruit, wine, etc. The lights being turned down and singing commenced, in a few moments the medium's cabinet control, announcing herself as Miss Eunice, bid "good evening" to a number in the circle, and said things looked very well for a good seance, asking the circle to give the most harmonious conditions and the spirits would try and give them something nice. A little more singing was immediately followed by a lady, another cabinet control, who, raising her hands in a supplicating manner, invoked a blessing on the assembled circle. In a few moments a sister of a lady in the circle came, and going to her sister presented her some flowers she had taken from the stand. This was repeated in a number of instances with flowers, cake, wine, and fruit. Spirit forms came thick and fast, in many cases talking so plainly as to be heard all around the circle, two at a time appearing and in an unmistakable manner indicating their individuality. Remember, these forms were all robed in white—only the male spirits in dark clothing. I regard these evidences as establishing beyond question the phenomena of materialization, and not only the physical appearance of the materialized spirit but their intelligent demonstrations to those to whom they come, thus proving beyond a doubt that the attributes of the spirit—intelligence, memory of the past, are all as much as ever qualities of the spirit, and cannot be doubted or denied by the fair-minded investigator of spirit phenomena. Well-authenticated facts in relation to spirit phenomena are always worth preserving and recording, for upon a continuation of those "signs and wonders" largely depends the spread of spiritual philosophy. Would the teachings of the Nazarene, containing as they did all the best teachings of the world up to the time of his advent into earth-life, have proved satisfactory without the substantial backing given to them by the "miracles" said to have been wrought to aid and strengthen the system of religious teaching he advocated? I think not; and I hail every well-authenticated report of spirit power as a help to spread the light. Mrs. Bedell is doing a great work here in Denver, speaking Sunday nights and giving platform tests, for the Woman's Association of Progressive Workers, an incorporated body of Spiritualists, Mrs. Ida Whitaker, president; and I sincerely hope that she may continue in her good work, aiding the right and opposing the wrong, until the millennial day of spirit philosophy shall triumph and all shall come to a knowledge of the truth as it is taught by the bright spirits from the angel-world.

W. K. GORDON.

A Voice from the West.

TO THE EDITOR:—The more I read of the wonderful spread of Spiritualism in the East, North and West, the more I see the need of a national organization to help spread the cause in places less favored. An effort is now being made by the Unitarians to organize a church here in Oklahoma City, and the probabilities are that such a society will be formed within a week, and the majority of the members will be Spiritualists—even the pastor is a Spiritualist. But he says the Unitarians have a national organization and can render help to weak churches, and are ready to do so. I am told that there are about two hundred Spiritualists here, but they are as sheep having no shepherd; they have no society and hold no meetings, and a stranger coming into the city might live here a year without knowing there was a single Spiritualist here.

I know that a good medium coming here would do well. We want one filled with the spirit (but not one filled with the spirit that giveth its color in the cup). We want a good materializing medium or slate-writer. I have no doubt such a one could stay in this city a month; then there is Guthrie, Kingfisher, and El Reno, all without the bread of life. Now if a society in the East would send one of the best mediums in the country here and pay him, then let him send the collections to the society, I am sure enough would be collected to nearly pay the medium. People as a general thing are poor, for this is a new country and settled mostly by poor people; but our needs are as great as the more favored East. Oklahoma City is settled by people from nearly every State in the Union, and none but a good medium would satisfy them. I should like to correspond with such a one.

Oklahoma City. H. P. DRYDEN.

There are more deaths annually from hydrophia in Sweden than in any other country.

Insanity in every country is more prevalent among unmarried than among married persons.

Engel considers that a child of 10 years represents an outlay of $400; a youth of 15, $700.



Life in the Spirit-World from the Standpoint of a Spiritualist.

John G. Whittier said: "I look forward to a future life not dissimilar to this—a life of toil, trial, hope and sorrow for my own sins and those of others, its highest joy doing good to others, and to drawing to the divine love."

Whittier was not a Spiritualist, but he was a liberal thinker, a reasoner. That is more than can be said of all Spiritualists, I am thinking.

It often occurs to me that in our zeal for the spread of the Spiritual philosophy, and desire to develop the phenomena, we lose sight of some of the more vital points involved in the philosophy. Jesus of Nazareth discovered the same fault or oversight in the Scribes and Pharisees, and reproved them: "Woe unto you, Scribes and Pharisees—hypocrites; for you pay tithe of mint, and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. These ought ye to have done, and not leave the others undone."

In our zeal to make proselytes, to convince our friends and skeptics of the truth of Spiritualism, are we sufficiently cautious? Do our teachers insist upon the necessary works as well as a faith in the principles of Spiritualism?

While we have no formulas, no creed, we profess and we teach, "as we sow so shall we reap." We teach morality as a necessary condition to happiness, not only in this life, but in all succeeding lives or conditions.

Do we practice our teachings? Do we, by precept and example, carry conviction to the world, to the minds of those with whom we come in contact, that we are sincere, that we honestly believe we shall reap as we sow?

Do the communications we receive through our mediums lead to that conclusion? Do they confirm what Mr. Whittier believed would be his life in the world of spirits? On the contrary, do not a very large majority of the messages we receive from our friends on the other side of life assure us of their entire happiness, of their freedom from all care and anxiety? If we are allowed to judge from our knowledge of many who have crossed to the other shore, and so often send us messages of love and happiness, we must assume that the great poet was mistaken, and that his life on the other side will prove far less a "sorrow for his own sins and those of others" than he predicted.

Let us hope that he is happily disappointed, and that his cares and toils are far less than he endured in this life; this we believe, and they certainly are true, or many of the teachings and assurances of Spiritualists, and of their guides, are false and misleading.

The point I wish to make is this: The history of this world, so far as written, is largely one of crime, of bloodshed, of persecution, of oppression, of debauchery, of dissipation, of selfishness and deception.

Taking the Bible for authority, God became so disgusted with the wickedness of the children of men, "that he repented him that he had made man," and he determined to destroy him from the face of the earth, which he proceeded to do in about one thousand years after he had created him from the dust of the earth; but the remnant that was preserved, through Noah and his family after the flood, did not seem to be a great improvement over the antediluvians agreeably to the record.

But as God had promised that he would not again destroy the world by another flood, the inhabitants seemed to take advantage of that assurance, and spent much of their time in intrigues, personal conflicts, persecutions and bloody, devastating wars.

Although the children of Israel were thought to be "God's chosen people," and brought under his direct influence, and were subject to his personal direction, they soon became perverse and disobedient, and were subjected to diverse penalties and chastisements, and yet with but little permanent improvement. Thus the record continues on down to the commencement of the Christian era.

Both Jews and Gentiles, Christians and Pagans, show a large preponderance of vice over virtue. As blood sacrifices had long been the favorite mode of appeasing the wrath of the deities whose laws had been violated, and the people still becoming more vicious and ungodly, a human victim was claimed to be necessary, which was found in the person of Jesus Christ. This gave the Gentile portion of the world an opportunity to shirk the responsibility of their crimes by a simple act of faith in the atoning sacrifice of this noble man, while the Jews still continue to hope to avoid the penalty of their crimes and misdeeds through some signs and ceremonies familiar to that "peculiar people."

The history of the Christian era, with its bloody wars, persecutions and unnumbered crimes, down to the present day, is too familiar to require illustration in this connection.

Spiritualism teaches the law of retribution and compensation, of equity and justice, of patriotism, purity and benevolence. These cardinal virtues man seems to know intuitively, and they are endorsed by spirit intelligences generally.

This is the point I raise: So far as my observation goes, so far as the messages from the spirit-side of life have been delivered in my presence, so far as I have read them as published in papers, books and magazines, ninety-nine one-hundredths of them uniformly assure us of the happiness of the sender (of this we have no right to doubt), of the glory of their surroundings, of the exquisite pleasures enjoyed in meeting friends and earth associates, and language seems sometimes to fail to describe the gorgeous scenery and picturesque beauty of some of the mansions portrayed in these messages, and through mediums and eloquent lecturers under spirit influences.

These assurances are gratifying in the extreme, and if real, if absolutely true, but few denizens of earth should care to continue life's struggles longer.

Occasionally we hear from some forlorn, unquiet spirit, wandering about seeking comfort or consolation, and complaining of the darkness that surrounds him; but very few of this class are ever reported, however.

With our knowledge of the history of the human race, with our knowledge and daily observation of the weakness and frailty of mankind, of the murders, of the heinous, revolting crimes of every description that are being committed even in this Christian country, and a knowledge of the mortality that is daily consigning so large a proportion of this dangerous, undesirable element to the spirit side of life, can we safely conclude that all we hear from that side is true? That the picture is not overdrawn? I would that it were true.

I am glad to know Spiritualism ignores hell and eternal punishment, although Samuel Bowles, formerly of the Springfield, Mass., *Republican*, now reporting from the spirit side of life through Mrs. Carrie Twing, gives some very interesting experiences in his excursions through the infernal regions, and of his many conversations with the inhabitants of that dark colony. From his narrative, now published in pamphlet form, we are told that hell is a place, and is the abode of many dark, restless spirits once denizens of earth, who are still pursuing their favorite occupation of gambling, dissipation and debauchery.

Mr. Bowles, before passing to Spirit-life, was a learned, valuable member of society, and a Spiritualist of excellent reputation, and his messages come through sources that are never questioned by those who know Mrs. Twing and her guide, Ichabod. And yet we are often assured through mediums and spirit intelligences that there is no hell. Still, when we realize the number of monsters in crime that are daily passing to Spirit-life, we are almost compelled to conclude, if there is no hell, there ought to be one.

But if the story is true that is often told of the man who went to heaven, who was a loving, ambitious character, met St. Peter, who is supposed to carry the keys to all places of interest in the Spirit-world, and said to him he had been looking around in heaven to see who he could find of his earth-friends; but he had failed to find some he had expected to see there, and concluded if he could purchase a round-trip ticket he would like to visit Sheol, just to see who he could find there, and to learn more of the place and their manner of living, etc.

St. Peter told him he thought he could arrange that for him in a satisfactory manner, and so secured him a round-trip ticket, with the necessary instructions.

When the traveler reached his destination he found, much to his surprise, many of his old friends and associates living in about their former style, having a good, social time. The streets were well laid out, well paved and well lighted, buildings good, and everything so inviting he determined to remain in hell if he could dispose of his return ticket. But there was no demand for tickets in that direction.

If this is not an ideal picture drawn from the traveler's imagination, evidently he and Mr. Bowles took different roads, and visited different parts of this romantic country. But my object is not to discuss romance or fiction. The subject is too serious, too important, to be lightly considered. We, as Spiritualists, have ignored as unreasonable and cruel the doctrine of vicarious atonement, and denied the existence of hell as a place of future punishment. Can we so far condone and forget the misery, the unhappiness produced in the world through the vicious acts, the determined cold-blooded wickedness of every character, and from every community, since the history of the human race has been written, as to accept what we receive from the spirit side of life as the whole truth? Are we living as pure, upright, conscientious lives as we should live if not encouraged by our spirit friends to believe when once across the border we are in heaven? Is it not possible, even probable, that this is misleading? What have we done, what are we doing, to entitle us to so great felicity, is the practical question all Spiritualists should respond to. Can we hope to avoid the consequences of our own misdeeds?

St. Louis. E. W. GOULD.

The Opening of the World's Fair on Sunday.

A COMMUNICATION FROM ELIZABETH BARRETT BROWNING, THE FAMOUS POET, RECEIVED AUTOMATICALLY BY "WHITE ROSE"—ALSO A LETTER FROM "HERMES."

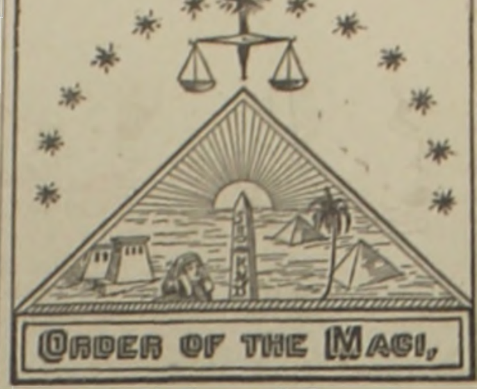
"The opening of the World's Fair on Sunday is the greatest triumph of modern civilization, for it signalizes a new era in religious thought and living. While many Sabbatarians will be greatly disappointed, the world at large will rejoice, for the occasion is more than an ordinary one in many respects. It is a triumph of reason and truth over bigotry and error, and prophesies great things for the future of humanity. No one should doubt its meaning, for it is the clarion call of heaven to earth, whose angels have had much, if not everything, to do in bringing about the great event. That the millenium is at hand is attested by other and more marvelous facts and phenomena, but even such signal victories for the cause of truth augurs everything for it. In vain will repeals and appeals for further discussion and trials be made; the door is open to the coming light, and God will not permit that open door to be closed. Nay, he will show forth yet greater evidences of his power, and startle mankind with his spirit and sovereignty. We rejoice to-day with the earth-friends over this great victory, and heaven resounds to earth the praises of her angelic hosts.

Truly, ELIZABETH B. BROWNING."

A communication from "Hermes" was as follows:

"I am not known to mortals; indeed, this is my first attraction to the earth-plane, and so remote is my history that mortals doubt my very existence; yet I lived in Egypt B. C. 1800, and have survived in Spirit-life the oldest dynasty. Many of the stars have passed from mortal view; many empires have faded from the face of the earth, yet Hermes is still alive. I reside in the eleventh sphere, and, therefore, can say to you that God is good, that his love is unsearchable, that his wisdom is past finding out.

"P. S.—In reference to my birth, or date of my birth, history is unsettled. I have reasons for believing—yes, I know, that Moses lived prior to my time; and, hence, that history, which puts him after 1800 B. C., is at fault. Moses lived about 2000 B. C.—just before the rise of the sixth dynasty in Egypt. He was a lawmaker and leader of the Jews; had great power, and exercised a large influence over his followers. He died at the age of 96 years, and was buried on Mt. Horeb. HERMES."



July Notice and Report.

Since our last report we have accomplished considerable, notwithstanding that the rush of work at the Grand Temple has continued with unabated vigor. The Mystic Test Book is in the hands of the binders and they promise it by July 15th. We shall feel a load off from our minds when we can begin to mail them, for the delay has been a source of annoyance to us as well as to our subscribers. The new book "Religion of the Stars" will be out about July 30th. It will contain nearly all the Old Temple Lectures and three additional lectures on "The Soul Under Environment."

PARTICULAR NOTICE.

Owing to the extremely hot weather, we fear it will be very difficult to keep the temple open later than August 1st, even if we stand the pressure until then. Therefore we call the attention of all those who contemplate making us a visit for degrees, to the fact that they must present themselves during July, or else wait until October 10th. Our vacation lasts about ten weeks. The World's Fair is at its best, and contrary to the general belief, rooms in Chicago are as reasonable as ever. Board and rooms are very reasonable on the West Side, and the round trip rate from the temple to the Fair is reduced to 30 cts.

The World's Fair is really and truly the grandest educator ever known upon the earth. It is much ahead of the Centennial or the Paris Exposition.

Visitors to us should come either in time for first degree Sunday July 2d, or 16th, and if possible remain over to the 2d degree on the following Sunday, or else arrive on Saturday, July 8th, or 22d, in time to take first on Saturday afternoon, and thus be ready to take second in the regular Sunday class. All Sunday degrees at 3 P. M.

Sunday, July 30th, will be the last third degree meeting of the season. Visitors who want three degrees can make arrangements to obtain first and second special on or about Friday or Saturday, 28th and 29th, taking third on Sunday with the regular class.

Fourth, fifth, and sixth degrees will be worked between times as occasion may require. If possible to get the time, we shall work the seventh once more before closing. We shall be obliged to carry over quite a large number of applications for degrees, to next term, for want of time to confer them.

O. H. RICHMOND,
Central Park, Ill. G. M. of Temple.

The Cause in Los Angeles.

The Los Angeles Spiritual Society for the past six or eight months has listened to a series of discourses that have not been equaled west of the rockies. During December of last year J. Madison Allen was the speaker. His superb English was a pleasant surprise to all, and the thought not without profit. During the months of January and February Prof. Wm. M. Lockwood, of Wisconsin, occupied the platform. He was followed by Bishop A. Beals in March and April. Mr. Beals holds his own in the inspirational field, and is a whole choir in his organ solos.

Prof. Lockwood gave another series of discourses in May. His plan is entirely different from the old stereotype method of many Spiritualist lecturers. Several of his discourses were illustrated by the camera, telegraph, phonograph, etc., basing his premises of the continuity of life on the principles of nature, who never makes mistakes. The professor is a forcible speaker; his style of expression has a peculiar vigor and a comprehensive boldness of thought, drawing his audience gradually up to a higher range of vision, whereby they perceive the truly grand and beautiful in nature's great laboratory; and, so far as I know, he has never failed to convince his audience that they had reached the so-called mysteries of life, in the blending of which was the one magnificent science of molecular induction.

In his practice of medicine Prof. Lockwood contends that every person is a sentient electro-galvanometer; hence, psychometry, as the science of molecular and physical sensation, will, in the future, constitute the basis of all medical examinations.

Prof. Lockwood must take rank among our great thinkers, for I find that his supremacy resides in his peculiar gift of interpreting nature in her infinite variety. The gist of all his discourses is that consciousness is one of nature's energies. I bespeak for him a cordial welcome wherever he goes.

And now we have Mrs. Kate R. Stiles, of Boston, an inspirational speaker and medium of high order; also Mrs. Aldrich, of Santa Cruz. Both are holding seances together during the week, but speaking in different halls on Sunday. O'B.

Los Angeles, Cal.

The Cause in California.

Time has sped swiftly by since my last writing from the city of the angels, and I have met with uninterrupted success, interesting incidents and large audiences at my meetings both at Summerland and at Santa Barbara, where I remained the month of May and the first two Sundays of June. My audiences at Summerland were large and composed of the best minds there, and the increase from the surrounding country and from Santa Barbara made the meetings seem like an old-fashioned Methodist revival. At the close of my engagement at Summerland the society re-engaged me to serve them at the Summerland camp-meeting the first three Sundays of July.

Leaving there for a temporary absence, I came to Los Angeles, visiting my friends the Glovers and Wills; and from thence to this place for an engagement of two Sundays—the last two Sundays of June.

This is truly a city of magnificent views. From every point in the widely-stretching country one sees a beautiful panorama, a series of beautiful pictures of ravishing loveliness, entrancing and awe-inspiring. On whichever side you turn, the gaze rests on scenes of grandeur uplifting and soul-inspiring.

It truly seems that nature had conspired to make this place the habitation of angels and the home of the Gods. The lovely bay lies out before you like a mirror tranquil as a summer's dream, while the sun-kissed mountains rise arching one above another like minarets until lost in a golden haze of light.

The great Coronado Hotel, justly celebrated for its immense size and beauty, stands out in the distance against the sky and sunny bay, a magnificent structure like the pictures of Saint Peter's at Rome, the admiration and wonder of all who visit here.

The grounds are fitted up on an extensive scale, and call forth exclamations of surprise and praise. The palms and graceful pepper trees, the gum and banana trees, the extensive garden walks and variety of tropical flowers, the tracery of tender vines and soft greenery, with the brooding spell of undulating waves of light flashing forth in the rainbow hues of mingled colors from an endless variety of flowers, complete the picture too beautiful for pen or words to describe. Like a kaleidoscope you view the same changeful panorama of endless forms of beauty softened and toned by the scintillating rays of the brilliant sunshine, redolent with the perfume of roses and orange blossoms.

It was my pleasure to meet Prof. E. Whipple here at his country seat among the mountains, sheltered by the spreading branches of a sycamore tree, and under his own vine and fig-tree we sat and communed together in spirit while we regaled the inner man with the delicacies of his bountiful garden and fruit trees. He and his noble companion are laboring with hand and brain and preparing for the golden era of good will and progress.

The society here is in a flourishing condition under the efficient guidance of Geo. C. Rogers, assisted by Dr. Baily and wife and Mrs. Bushyhead and others earnest in their branch of work.

I had an overflowing attendance at my first meetings and a warm and cordial greeting from the society, and shall do a good work during my short stay. I speak at National City week evenings and give one week night test-seance here in the hall before my engagement expires. THE PROGRESSIVE THINKER is the light of every Spiritual household and is admired for its ringing words of truth and its unflinching course. BISHOP A. BEALS.

San Diego, Cal.

The Stunning Test.

TO THE EDITOR:—Profoundly interested as I have long been in the problem of Spiritualism, and severe as well as satisfactory as have been many tests and trials to which I have seen it subjected, not one has ever impressed or affected me like that lately reported in your journal, from Mr. Henry J. Newton, of No. 128 West 43d street, New York.

Now, if that transaction were truly reported, or if performances like that are of frequent occurrence, and have been seen and known for a year, or two years, why is it that the whole City and State of New York, and all these United States, have not been stirred and shaken to their centres and foundations by full and correct accounts of them? And repetitions of them all over the country?

Why are not arrangements made and advertised and published, as for other things of comparatively very small importance, to produce these wondrous phenomena at the World's Columbian Exposition at Chicago? The navies of the civilized world could hardly bring the myriads that would come from the other three quarters of the globe to witness them!

All these wonders are to be in the unfoldings of nature and time; but it seems to me the time is not yet. If I am mistaken, and what Mr. Newton reports is indeed already here, let my mistake be soon corrected beyond all farther question: not for me alone, but for the many, many millions of our bewildered race.

Respectfully yours, for all good thoughts, words and works,

Concord, N. H. PARKER PILLSBURY.

A GRAND MEDIUM.

Marvelous Manifestations.

Given Through A. B. Campbell.

It is seldom that it is given to us poor mortals to witness so marvelous a manifestation of spirit power as was vouchsafed unto an assemblage at Mr. A. B. Campbell's at 231 Park Ave., Chicago, on June 23rd, 1893. The assemblage was composed of Mrs. Swain, of Buffalo, N. Y., and Mrs. French, of Rochester, N. Y., the two foremost mediums in the country for the independent voices: Mr. Leander Fisher, Mr. and Mrs. Washburn and ex-Judge Geo. W. Cothran, of Buffalo, and Mr. and Mrs. Shourds, of Chicago, and the medium, Mr. Campbell. Under Mr. Campbell's phase of mediumship, pictures such as landscape views, flower pieces and portraits are painted within a very few minutes, that would require several days for a living artist to produce; and also slate-writing occasionally is produced. All of those who assembled upon the occasion referred to have had sittings with Mr. Campbell, and were familiar with his phase of mediumship.

We assembled for the purpose of procuring a portrait of one of Mrs. Swain's controls—in fact the control of her band, whose name Mrs. Swain never knew until at the close of the sitting referred to.

Mr. Campbell had placed a rod or pole across the corner of the room about eight feet from the floor, and a curtain which parted in the middle was suspended from this rod, and could readily be slipped back either way. Behind this curtain an easel was set. The audience formed a semi-circle around this curtain and dis' at therefrom five or six feet.

After we were seated, Mr. Campbell produced a canvas nailed to the usual stretcher for portraits, and it was examined by all present in bright gaslight, to ascertain whether there was anything upon it, and, after we had all satisfied ourselves upon that point—that the canvas was perfectly clean and in the condition prepared by its manufacturer,—a piece, irregular in form, was cut out of the canvas on each side of the stretcher as a means of proving the identity of the canvas, should anything be painted upon it. Those pieces of canvas are now in the writer's possession, and were by him fitted into the places whence they were taken subsequent to the close of the seance, and the identity of the canvas was demonstrated.

After these slips were thus cut from the canvas, the canvas was placed upon the easel with the front of it facing the sitters. Mr. Campbell sat on the outside of the curtain, which never was wholly closed. The room was in a semi-darkened condition. After a few minutes had elapsed Mr. Campbell arose and led Mrs. Swain to the curtain and seated her in the aperture between the two parts of the curtain, but in plain view. After remaining there but a short time—the curtain remaining parted from this time until the close of the seance—Mrs. Swain returned to her seat and one by one the sitters went up to the curtain and viewed the canvas. Those who sat directly in front of the parting in the canvas saw it from the time it was placed upon the easel until the picture was finished and beheld the canvas change from its leaden-white color to a dark background and then the picture gradually grow upon the canvas until it was completed, and when completed it was and is one of the most remarkable bust portraits—both as to the subject and the perfection of the artist's work—I ever beheld, and I have been in nearly all the famous galleries of pictures in the world. The time consumed in the production of this picture was about forty minutes from the time the circle was formed until the full head of gas was turned on and we were all examining it.

As the different sitters went close to the canvas, during the time the picture was being painted, each in turn stated its condition the picture was then in, showing that the picture was gradually developing upon the canvas until it became a perfect gem of the portrait-painter's art. Raphael, nor Guido, nor Tintoretto never painted more beautiful flesh tints nor more artistic arrangement and coloring of the drapery. The picture might be placed by the side of the greatest artist's best work and it will not lose by the comparison. It is a picture which, if placed in the largest gallery, would command more attention, by the critical as well as the non-critical, than the work of any modern artist. It is picturesque in the highest degree, and still the strength of character shown in its features is one of its most attractive qualities.

As Mr. Campbell's control informed us, it is the portrait of an ancient Arabian, named NABIS. By turning to classical history or Anthony's Classical Dictionary, under the head Nabis, you will learn that he was probably the greatest tyrant known to history and destroyed more innocent people for less cause than any other man that ever lived. But I do not intend to devote any time to this branch of the subject. It was my intention merely to give the facts in relation to the production of one of the most remarkable as well as artistically-perfect bust pictures I ever beheld. I do not say it is a likeness as Nabis lived over 205 years B. C., as the writer did not have the honor of his personal acquaintence at that time.

Of all the different phases of spirit manifestation none is more attractive and satisfactory than that possessed by Mr. Campbell. The pictures procured by the sitters, generally in broad daylight, are beautiful messages from the Spirit-world, which may be framed and hung upon your walls, and that constantly remind you of the incontestible fact that the spirits of the departed can and do return and manifest their presence and interest in the living. If you desire to prove this fact, procure a sitting with Mr. Campbell. G. W. C.

Tax the Church Property.

It is stated that $800,000,000 of church property is now exempt from taxation in the United States. This, if fairly assessed, would yield a revenue of $10,000,000 a year, or nearly enough to support our poor. As it is, a large number who never enter a church are paying far more than their just share of the burden of taxation. If this is justice, some people cannot see it in that light.—*La Salle Republican.*

A NATIONAL CONVENTION.

To Every Spiritualist, Lecturer, Medium and Society in the United States.

It is our bounden duty to recognize the situation of the vast number of believers in Spiritualism, and the fact that we are now a distinctive class of society without proper organization, the subjects of abuse, misrepresentation and vilification, and this condition, it is plainly evident, is by reason of our neglect in attention to complete business methods in the conduct of our affairs.

Organization means association, and this naturally begets power, which is the summit of human ambition. If local associations are beneficial to a limited extent in promoting our ends and consequent happiness, then it is clear that a National Association must be advantageous in the highest degree. Our brethren of all sects, as well as all moral and scientific bodies, and the great commercial world, have fully recognized the principle that association gives greater security as well as power. It is for these reasons we appeal to every Spiritualist in the land to unite with us in this earnest endeavor to increase the power that now lies within us to enlighten the world from the standpoint of the knowledge which we possess.

Having in view the lessons of the past, we now consider the time has arrived for the Spiritualists of this country to assemble in the city of Chicago, Ill., September 27, 28 and 29 of the present year, for the purpose of organizing a strong and permanent National Association and secure to themselves all the safeguards that may be guaranteed in this manner, and compel by the world at large a due respect for the belief we hold of the present and hereafter, and the relations existing between the two spheres. In order that inharmony may not mar the proceedings of the convention, we propose to recommend that rules be adopted to prevent the time being absorbed in debate that is not pertinent to the object of the call, and that it be devoted exclusively to the matter of organization, the proper formation of a National Executive Committee, with sub-committees on all proper subjects, such as legislation, permanent organization, lecturers, mediums, finance, etc., and use all such means for the protection of our preachers or lecturers and mediums as may be considered necessary to their welfare.

To this end every Spiritualist, lecturer, medium and society should feel under obligations to make this great effort a success, and see that their society is represented in its deliberations and decisions. Delegates should be selected from the class of thorough business men and women who will come together with the definite object for which this call is issued.

Already delegates are being chosen, and we rejoice that they are of the class from whom we may expect large results. We shall have a convention such as will conserve the happiness of all Spiritualists, and be the initiative of the great world's conventions which must in the course of events result therefrom.

The officers of each and every society in the United States are requested to enter into immediate correspondence with us, and we will promptly send full instructions and advice relative to the selection of delegates or alternates, and interrogatories for important information which it is desirable for us to obtain.

Where societies find it impossible to send delegates by reason of great distance or heavy expense, the usual course will be allowed in sending alternates or proxies. It is desired to secure an attendance of at least 250, and from that number to 350 delegates, in accord with our plans. To provide for this we have apportioned as nearly as possible the number of delegates for the number of members of each society, allowing one for each fifty, and one additional for each fractional part above that number; also one delegate for all where the number does not amount to fifty. Where services of societies have been discontinued for the summer we have special instructions to meet the emergency.

The president or secretary of each and every society of a spiritual nature, under whatever name, should lose no time in communicating with us, as it is important that the work should be most vigorously pressed, and it is the duty of each and all to co-operate to the fullest extent to make this movement successful in the highest degree.

Delegates as fast as selected should report their names and addresses to the corresponding secretary for record.

Also, officers of societies are requested to send in answers to our interrogatories, which must be sent on application.

The hall selected for the convention is No. 77 Thirty-first street. It is commodious, and capable of seating 1,200, having all the modern conveniences. It is easily accessible to the World's Fair.

Many who now contemplate a visit to the Fair are solicited to conform the time to that of our convention, and thus combine business with pleasure. Address for further particulars the corresponding secretary, Robert A. Dimmick, Washington, D. C.

Committee:

T. J. MAYER	MILAN C. EDSON
H. STEINBERG	O. W. HUMPHREY
	R. A. DIMMICK.

Passed to Spirit-Life.

N. W. Bonney passed to Spirit-life at Hill City, Tenn. He was an earnest and diligent advocate of Spiritualism—one whose life was devoted to the lifting up of souls to higher and better conditions. Services were conducted by Geo. Colby.

James Michener, the venerable father of Councilman J. B. Michener, of Kokomo, Ind., passed to Spirit-life, at the residence of the latter, at the age of 91 years and three months. During the first half of his life he was a faithful member of the Friends or Quaker church; afterwards he became a Spiritualist, in which faith he died a firm believer.

A Noted Medium.

Mr. and Mrs. W. Hibbetts, of Muncie, Ind., were in the city last week. Mrs. Hibbetts is a most estimable lady and an excellent medium. Mrs. Hibbetts was formerly Mrs. Seery, of Cincinnati, Ohio. She has been and will continue to be an efficient worker in the cause of truth. Last Friday evening she held a seance at No. 11 Elizabeth street, and we deeply regret we were unable to attend.

THE WASHINGTON CAMP.

On Monday, June 19, I left red-hot Chicago, and went out, like Abraham, "the father of the faithful," not knowing whither I went. Whether in Abraham's case this was literally true I do not know; I know it was in mine. How strange it is that people will think of running a camp-meeting and not letting the people know where it is. All I could get from letters and dispatches was: "Come, your pay is sure." I knew I was to go somewhere on the Cowlitz river, and that the river was somewhere in Washington. But I was one of only a few who found the ground and the meeting.

In order to help others who, in the future, may want to find this ground, I will say it is three miles up the Cowlitz river from Kelso, on one side of the river, and Catlin on the other. Catlin is the postoffice. The ground is a beautiful pine grove, situated on the bank of the beautiful river, and on the Northern Pacific railroad, in Cowlitz county, Washington, fifty miles north of Portland, and eighty miles south of Tacoma. The nearest railroad station and the nearest landing for larger boats is Kelso, which is three miles south of the grove. A small boat makes two daily trips up to the grove. On Sundays one or two other boats come up. People can come from any direction by public conveyance. From the north or south they can come by the U. P. R. R., and terms could be made for reduced fare, if an effort were made in that direction. They can come either up or down the Columbia river, and up the Cowlitz by boat.

From Portland, Oregon City, and other places on the Willamette, they can come down the Willamette and Columbia, and up the Cowlitz by boat, or they can come by railroad. Fare for round trip by boat from Portland only one dollar. It is a beautiful ride. The boat starts from Portland at 7 o'clock in the morning, and lands its passengers on the camp ground at 3 P. M. I am thus particular because none of the bills or notices have been specific on this point.

The grounds here are owned by Mr. L. P. Smith, a wealthy rancher, who has devoted this much of his ranch, with its auditorium, cottages, etc., for a Spiritualist camp-ground. This donation, I understand, is to be perpetuated for at least a thousand years. If at the end of that time he changes his mind I will let the readers of THE PROGRESSIVE THINKER know.

The Smith gospel is free; he hires the speakers and mediums, and invites everybody and his wife and children to come to camp, he paying the bills. But his business has not been to run camp-meetings, so he forgets some of the details. One of these is to properly advertise his meetings. No notice of this meeting appeared in the Spiritualist papers. I doubt whether fifty Spiritualists knew of this camp. The result is, the attendance, outside of Mr. Smith's neighbors, is very small indeed. On Sundays they come from the two villages, Kelso and Catlin, and from the surrounding country, and make quite a showing. I mention this because I hate to see so much time and energy wasted on the few when there are multitudes anxious to hear our truths.

Mrs. Dr. Wilder, from San Jose, Cal., is here, and has been elected president of the meeting. She is a rustler, and has taken hold with an energy worthy the cause. Beside presiding at the meetings, she looks after rooms, tents and the wants of campers. She plays the organ, gives tests, lectures, holds seances, and makes herself generally useful.

It falls to the lot of your humble scribe to preach once, twice or three times every day. The audiences are always attentive, and apparently anxious for more.

On the fourth of July we are to have a kind of double celebration. We are to celebrate "the glorious Fourth," and the advent of modern Spiritualism at the same time. We break camp here on the 5th, and I go immediately to the camp at New Era, Oregon, where I am to speak every day until July 24, when I shall turn my face toward the land of the sunrise. They expect and are preparing for a large attendance at New Era. New Era is on the Willamette river, twenty miles above Portland.

The spring is very backward, and the weather very cool here. Indeed, I wear my overcoat all the time when I am not preaching or sleeping. MOSES HULL.

A Seance With W. A. Mansfield.

On the evening of June 19 I attended a light seance, given through the mediumship of W. A. Mansfield, at the home of William Adams, one mile from this village, Rochester, Mich. About twenty persons were present, including believers and skeptics. Besides other manifestations, messages were written on slates and on paper, and handed out from the cabinet by spirit hands, to friends in the circle, and all names signed to these messages were recognized. Hands, small and large, were constantly appearing, being visible by all present. Nearly every person composing the circle was called up to the cabinet to clasp the hands of spirit friends and receive some token of their love and individuality. To those convinced of spirit return the tests were comforting and satisfactory; and to the skeptic they were mystifying, and furnished much food for thought. His coming has awakened quite an interest in spirit phenomena outside the ranks of Spiritualism. We were sorry other engagements prevented his staying longer in our vicinity; but we hope to meet again this gifted medium in future years. I also received, while at Orion camp, messages on closed slates, through this same medium, which were in every way satisfactory and convincing. Orion Camp was well represented by able speakers this season. Mrs. Anna L. Robinson, of Port Huron; Mrs. Baade, of Detroit; and Dr. Spinney, of the same city. The two ladies, after speaking, gave many tests, which were in every way pleasing and satisfactory.

MISS CLARA MARSH.

W. S. Roberts vouches for the honesty, conscientiousness and genuine mediumship of Mrs. M. E. Sloan, of Kansas City, Mo., whose phases are test and trance. The tests she gives are truly wonderful; and though a poor woman, if she fails to satisfy she refuses to accept remuneration.

GENERAL SURVEY.

CONTINUED FROM 4TH PAGE.

Secretary writes of the Advance Spiritual Conference, of Brooklyn, N. Y. "Last week we enjoyed two very pleasant meetings; one Friday eve at the house of Mrs. Walton, at Carlton Ave. She is now 81 years of age, and one of the best motherly mediums devoted to the cause. Her inspirations send peace and joy to all her hearers. There were present several inspirational mediums, that took part, and made the social gathering of two hours pass very pleasantly with the presence of our spirit friends.

Mabel Kilne writes: "The following speakers and test mediums are requested to correspond with our secretary in reference to engagements for the fall and winter season in New Orleans: Fred P. Evans, John Slater, Maggie Gaule, Dean Clark, W. J. Colville, Edgar W. Emerson, O. A. Edgerly, Mrs. A. M. Gladding, Lyman C. Howe, Mrs. J. B. H. Jackson, Frank T. Ripley, Mrs. H. S. Lake, Willard J. Hull, Mrs. R. S. Lillie, Mrs. Cora L. V. Richmond, Mrs. A. H. Colby-Luther, Carrie E. S. Twing, A. E. Tisdale, J. Clegg Wright, Mattie E. Hull, Moses Hull, A. B. French, Geo. P. Colby. New Orleans has a delightful climate, with roses blooming all the year round. Honest mediums and speakers, with good moral habits, are always welcome. There can be a good Southern circuit made up, in Georgia, Alabama, Kentucky, Tennessee, Florida, Mississippi, Louisiana, Texas and Arkansas. For further particulars apply to our secretary, Wm. Brodie, Spiritualists Hall, 59 Camp St., New Orleans, La."

In answer to the dream or vision by Dr. G. A. Bishop, mentioned in our paper of June 10, C. J. Swain says: "In such visions the spirit goes out of the individual and he sees what is taking place at the time, but is not always able to locate the place, from the fact that he does not take on the surroundings. The horses indicate the power of locomotion; the wagon, the vehicle of transit; being without a box, the transit was not by the ordinary method of transit; the affright of the team and the help of the showman is conclusive that your idea was not understood by yourself and was in confusion. The showman is the individual that is to show you the way out of your confusion."

Will C. Hodge, inspirational speaker and test medium, desires engagements for the fall and winter months. Address until September 1, Mount Pleasant Park, Clinton, Iowa. Hr. Hodge is a pleasant and effective speaker.

The First South Side Spiritualist Society holds services at 77 31st street, every Sunday at 3 and 7:30 p. m. Good speakers and mediums are wanted.

J. M. Stewart writes that himself furnished and cleaned the plate, saw it developed, and it was never out of his sight except while in the plate-holder, and besides his own picture appeared that of his mother and other friends. J. S. Cravens of Springfield, Mo., was the artist.

Ida Damon writes: "There will be a grove-meeting in Oscar Damon's grove, three-fourths of a mile Northeast of Riverside, Berrien Co., Mich., July 21, 22, 23. Mr. F. D. Dunakin, of Cecil, Ohio, is the main speaker. Other speakers will be in attendance. There will be a good materializing medium; also good psychometric readers on the grounds. Services daily at 10:30 A. M. and 1:30 P. M. No charges at the gates. Any desirous of bringing tents for that length of time are welcome. Grounds open any time during the week. Please bring the children."

Miss Minnie L. Hill, only surviving daughter of Mr. and Mrs. F. M. Hill, passed to Spirit-life from the home of her parents at Decatur, Ill., June 21st, aged 19 years, 4 months, and 21 days. She had been a great sufferer from spinal disease for 15 years. She gladly cast off the poor worn-out body and passed on in the full knowledge of the continuity of life and the intercommunion between the two worlds. Mrs. Mary Jones, a member of the Progressive Society of Spiritualists, conducted the funeral.

A Remarkable Case.

[Advertisement.]

Dear Doctor:—When I first began to take your medicine I was nothing but a skeleton, and did not care to live, although I had a good husband, and he did all he could to please me. I began to take your medicine, and now I must say I feel like a new woman. I did not believe that doctor was living who could do me any good, but thank God, I feel as if I was on the road to health. You were my seventeenth doctor in seven years, and you have done me so much good I want to see all that are afflicted, to give you a trial. You can use this as a testimonial if you wish. As ever, your true friend until death,

MRS. MILLIE A. THORNBURG.

Gilbert, La.

Address all letters to San Jose, Cal. (See ad. in another column.)

Belvidere Seminary.

Belvidere Seminary, a refined, home-like school for the children of Spiritualists and Liberalists, will reopen under favorable auspices September 25. Location healthy and peaceful. Course of study thorough, practical and progressive. Terms moderate. Scholarships offered at reduced rates from June to October. Address Seminary, Belvidere, New Jersey.

ONE OF MANY UNSOLICITED TESTIMONIALS.

NEW YORK, MAY 26, 1892.

TO WHOM IT MAY CONCERN:

We take pleasure in speaking in commendable terms of the Belvidere Seminary, for health, good education and good moral training. I thank the Seminary and its principal, Miss Belle Bush, for the good health, moral, intellectual, and educational training of my daughter. She went sickly; she left there in robust health. Respectfully,

J. V. RICHARDSON.

Care of Calhoun, Robbins & Co., 410 Broadway, N. Y.

Camp Meeting.

The 14th annual camp meeting of the First Society of State Spiritualists and Liberals of Delphos, Kans., will begin August 11th and continue 17 days. First class talent has been secured for the occasion and a grand, good time will be in store for all. Further notice will appear in THE PROGRESSIVE THINKER later on. L. N. RICHARDSON, Secy.

Makes More Money from His Horses than by Preaching.

A paragraph comes all the way from Boston stating that the Rev. J. C. Smith of Otis, Mass., had acquired considerable prominence in Berkshire County by coming out in a spirited defense of horse-trotting. Mr. Smith owns a good farm and keeps several horses with which he disdains to take the dust of any of his less fortunate neighbors. He has driven in several races in Massachusetts towns and always to win. Some of his parishioners are scandalized over their pastor's conduct, some of them even going so far as to say that they hoped he would fall and break his neck. But Mr. Smith, who is a handsome gentleman of 50 years, is undisturbed by criticism. He says that he has seen worse men in the church than in the sulky, and that he makes more money from his horses than his preaching.

Now this penchant on the part of this gentleman only illustrates in a marked degree the general tendency of human nature, and its love for the horse is no less marked in a minister of the gospel than in any other class of people. The world has not yet fully learned that ministers of the gospel are human beings in all respects, and not one has ever yet been discovered with angel's wings or with aspirations any more God-like than those possessed by the ordinary mortal. An item of this kind should attract no more attention when referring to a minister of the gospel than when it alludes to some other mortal in the lower walks of life. We are inclined to the opinion that this tendency on the part of this divine may be regarded as a virtue instead of a vice, providing, however, that he does not allow his great love for the animal to result in gambling or in betting on its speed, or in cruelly treating it. The time is rapidly approaching when ministers will be analyzed and carefully weighed in the balance of human reason like other men in the secular walks of life. His love of the horse was far more worthy of admiration than his love for a creed.

American Health University of Chicago.

The annual meeting of this corporation was held June 27th for election of officers and other business. Doctors C. Evelyn Gilbert and Geo. A. Bailey of Washington, D. C., and Drs. R. H. Bartlett and F. Newland Doud of Chicago, were added to the list of members. The officers for the coming year are as follows: President, R. H. Bartlett, M. D.; Vice-President, Dr. R. Greer; Secretary, Geo. Dutton, A. B., M. D.; Treasurer, F. Newland Doud, M. D.; Directors, the President, Secretary and Mrs. E. N. Warne.

This institution educates men and women in the double art of living and healing, and confers upon those who complete its course the regular degree of M. D. We understand that a post-graduate course of lectures is to be given during the entire month of August.